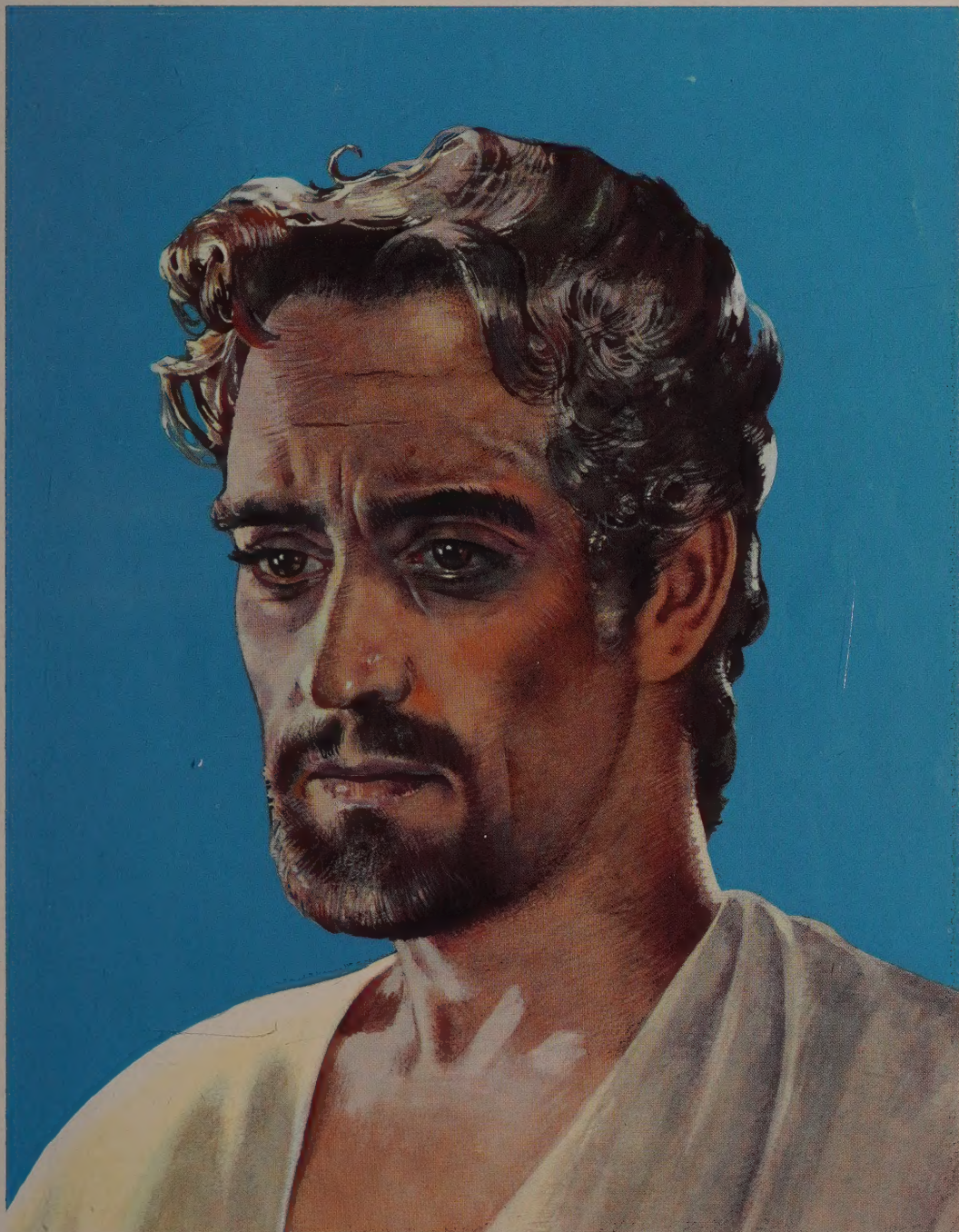
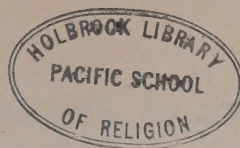


INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION



Head of Christ, by Jacques Barosin (Contemporary)

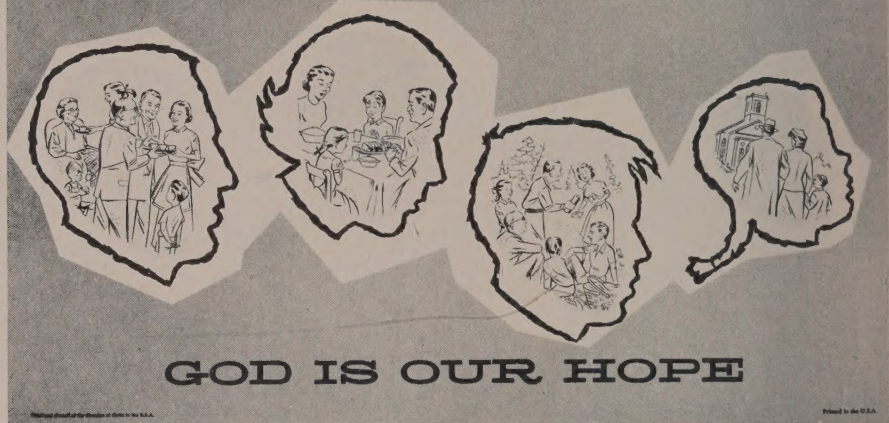
February 1957

Tens of Thousands of Churches Will Affirm GOD IS OUR HOPE

during

National Family Week

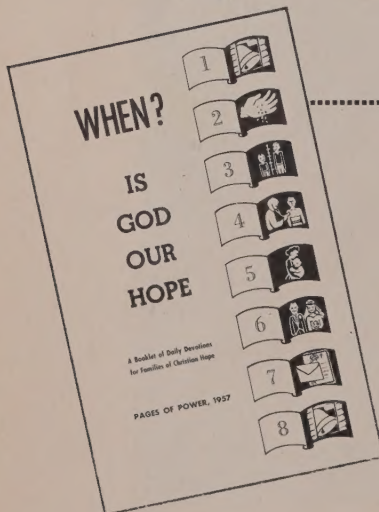
MAY 5-12, 1957



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"Head of Christ," Jacques Barosin. *Courtesy Evangelical and Reformed Press* (See page 46)

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The life of Christ in pictures

■ **THE GREAT COMMISSION**, by Jacques Barosin, from which the cover picture was taken, is one of a series of seventy-five water color paintings covering the life of Christ. Barosin was commissioned to paint these by the Evangelical and Reformed Church. Lithograph reproductions of several of the pictures are available, and the entire series of the original paintings has been exhibited in city after city, almost continuously since December 1951.

"Head of Christ," on the cover, is a four-color reproduction of a detail from Barosin's portrayal of the commission in Matthew 28:19, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit."

It was at a cramped refuge near Paris, following imprisonment and persecution because of his Jewish blood and background, that Barosin decided to devote himself to illustrating "the greatest book ever written." The inspiration to do this came from reading both the Old and New Testaments from beginning to end, from an

old French Bible given him by the daughter of a Christian minister.

The Evangelical and Reformed Church leaders were led to Barosin by the National Council of Churches. In line with the ancient tradition of the church, of commissioning artists to portray the Christian message, Barosin was commissioned to do the series. In line with modern methods of communication, the pictures were made available in a film strip for wide distribution.

This is definitely an illustrative series of pictures. The original sketches were subjected to the most rigid kind of examination by staff and a research consultant, to be sure the story content was accurate and the composition, color, and form were good. It was the Art Alliance, Philadelphia's highly respected society of artists and art enthusiasts, which first exhibited the paintings.

The *Journal* is in debt to the Evangelical and Reformed Church leaders for having the courage to commission an artist to do such a series, and for the privilege of using "Head of Christ" on the cover.

LIFE "illuminates" great paintings

starting a tour of other cities. Along with them is a reproduction of the Sistine Chapel Ceiling of the Vatican, Rome, one quarter its actual size.

These illuminations (color transparencies illuminated from behind) were made at great expense of time, material, and effort in the process of photography, reproduction, mounting and lighting. They are designed to give the viewer, as nearly as possible, the visual impressions he would have standing before the originals, properly lighted. Nothing can take the place of viewing the originals; but viewing these illuminations comes so close to that experience that it will draw many into a new appreciation of the classics reproduced. In the case of the frescoes reproduced, it is difficult to see the originals, even under most favorable circumstances (because of their distance from the viewing position), as clearly as they can be seen in these reproductions.

The original paintings are now located in six nations. Twenty-four of them are in thirteen museums, galleries, or institutes in the United States.

Journal readers may well be on the alert to learn when these illuminations are to be exhibited near enough for them to visit the host museum and view them.

Special issue on the fine arts in religion

■ **MEMBERS** of the *Journal* Board have a conviction that appreciation of the best in the fine arts can play a larger role than it does now in the nurture of the spirit of men and in its expression in worship and human relations. In keeping with this conviction the Board has recommended as soon as feasible a special issue on the fine arts in Christian education. Looking forward to this, the editors will welcome suggestions from *Journal* readers,

especially as to questions they would like the writers to answer or deal with to make the issue as helpful as possible.

The great Christian music, pictures, sculpture, and architecture which have the capacity to touch the human spirit again and again and become the more beloved as they become familiar, deserve a more prominent place in Christian education than they are now given.

What manner of man?

by Lowell Brestel HAZZARD

Department of Old Testament,
Westminster Theological Seminary,
Westminster, Maryland.

THERE ARE SOME who would not make Jesus a man at all. Oh, to be sure, he had a human form. He walked the earth on human feet. He ate, he drank, he talked, he slept.

But he did not really react as human beings do. From the start he knew himself to be God. He grew in body, and to a degree in mind, but certainly not in soul. He was not really tempted, for he could not possibly have sinned. There is nothing that he did not know. His life was like a pre-arranged script, for certainly he came to die. He may have seemed to be a man, but this humanity was only a disguise. He was God all the time.

Then there are others who will not let him be God at all. "Pooh, pooh!" they cry, when the Christmas story is told. "God had nothing to do with this birth. At least, nothing more than he had to do with yours or mine."

Jesus was a man whom God chose to do a special task for him, and, wonder of wonders, he responded. He performed no miracles, for miracles do not happen. He taught a very wonderful way of life, which is, of course, impossible but toward which we ought to strive. Finally he was martyred for it. We ought to do our best to follow his example. And the example of all the other great teachers, too. Don't forget them!

In the midst of such a debate, what does the poor teacher do? What shall we teach people about Christ? What manner of man is he?

Let us remember that the Church has always had both these groups.

There were the "docetists" in ancient times. They were the first "seemers." Christ only "seemed" to be a man.

Then there were the Arians. They were the first "likers." Christ was just "like" God. He could not possibly be of the divine nature.

The church has always insisted that when we speak of Christ, both of these things are true. He was, in every sense of the word, a real man. "Very man of very man," the Creed says. And he was uniquely divine, "very God of very God." This is what we are taught to believe, but do we really believe it? How can we make it real to our pupils? I am sure that we can make it real if we have experienced it, and if we talk not out of the book, but out of life.

I met the human Jesus

When I was a child in Sunday school, I met Jesus. It was no shadowy figure that I met, but a flesh and blood man. They told me about his birth as a little new baby, new as I once had

been new. They told me how he grew in wisdom and stature and in favor with God and man. I saw him go to the temple in Jerusalem, and get lost as twelve-year-olds do get lost, asserting his independence. I knew that he was a Jew, and that he was a carpenter. I learned how Jews worshipped and how carpenters lived.

This Jesus went down one day and was baptized. There was no aloofness from his fellows in that. Then he was tempted. I shared the reality of his temptations, to selfishness, to violence, and to pride.

When he began to teach, they taught me in my Sunday school of the wonderful things he said. There was no watering down of his teaching. Love meant love and brotherhood meant brotherhood.

They taught me, too, of the wonderful things he did. But there was no remoteness in the stories. He healed people. He fed people. There was no suspicion in my mind that the power that worked through him was meant to be his alone. Indeed, somewhere he said something about, "Greater things shall ye do," although I may have heard those words later.

Men hated him. My heart bled with the Jesus whom men hated. I saw the cross as a tragedy, not a divine transaction. "Father, forgive them," sounded loudly in my ears. And "My God, my God," and "It is finished."

In the Sunday school I went to, I met a human Jesus, just as the first disciples did. Praise the Lord!

There came a time,—when I was eleven,—when this Jesus whom I knew well, began to tug at my heart strings. It was my minister who did this for me, though it could have been my Sunday school teacher. He told the story of "In His Steps." He presented the challenge of "What would Jesus do?"

"I could do that," I said in my heart. "I could seek to follow him that close-

ly if I would." In my heart I determined, not only to know about Jesus, but to walk with him.

I met Jesus as a Presence

As I walked with him and found companions (it was the youth organization in the church which now helped) who were walking with him, too, a wonderful thing began to happen. I cannot explain it, but do I have to? He came walking out of the Bible into my life. He was no more an historical figure only. He was a Presence, "God walking with me though I knew it not."

This was how I came to know Jesus as not only human, but divine. I think this is the normal way. It was the way the disciples came to see in him Messiah. It was the way Paul came to know him as Lord. We met him as a Man, we follow him as a Master, we know in him our God.

It is a strange thing that many of us have done in our thinking about Jesus. We have started with the assumption that divinity and humanity are poles apart. When we have seen in Jesus divine and human, we have said, "This cannot be," and made him one or the other.

Would it not be wiser to start with the fact which is our experience? He was a real man. In him we meet God. Then perhaps divine and human are not so far apart after all.

PRAYER

O God, we into whose hands has been given the nurturing of the lives of children and youth ask thee to help us not simply to know about the Lord Jesus Christ, but to know him as Saviour and Friend.

Help us to meet him as a man. Help us to follow him as our Lord. Help us to find in him our Saviour. And help us to pass all this on to those whom we teach. Amen.

The returning service man wants to be recognized as an adult, and to associate with other young adults; he has outgrown the high school department.

Foldes from Monkmeier



Welcome home!

by Joseph C. DANA

College Chaplain and Professor of Religion and Philosophy, Blackburn College, Carlinville, Illinois.

WELL HELLO, JIM. Sure glad to see you in church today. When did you get home? Oh, Monday, eh. Didn't know you were getting out so soon. Seems like you only left a couple of months ago. We'll want to put something about you in the bulletin next Sunday. Coming out to the meeting of the gang tonight? Well, we'll be seeing you around anyway. Drop in sometime, and we can talk things over."

It sounds as if the minister at the church door is a grand fellow, interested in his young people, doing a conscientious job. However, his welcome home for Jim is just about as wrong as it could be. Look at it carefully. Try to see what it says from the viewpoint of Jim.

The minister didn't know that Jim was coming home. This means that

sometime during this young man's term of military duty the contact between him and his church has broken down. Somehow the church lost track of him. Perhaps this is partly Jim's fault, partly his family's fault, and the church has done "its best." Nevertheless, the fact stands out that Jim was in town six days before the minister knew it.

Any proper program of welcoming service people back home and integrating them into the life of the church again must start in an effective and conscientious program of keeping in touch while they are away. This contact needs to be close enough that people in the church, among them the pastor, will have been counting the weeks and days right along with Jim.

The after-service handshaking at church is no time or place to welcome a fellow home. The greeting ought to come within hours of his arrival. That call ought to have the same priority on the pastor's schedule as a hospital call. The parents ought to feel the same responsibility for keeping the pastor posted. From Jim's viewpoint, a welcome that is days late is no welcome at all.

It is obvious that the minister has no appreciation of what Jim's service has meant in his life. Two years may seem like just a couple of months to a middle-aged preacher, but it's a long, hard row to a twenty-year-old fellow who didn't want to be there anyhow. But more important, the minister seems to have no idea of what two years away from home, on his own in the military, has done to mature and change this young man. We must never underestimate the importance of these years to both the conscious and unconscious development of young people.

Jim has become a man

Prime evidence of his lack of understanding is the pastor's suggestion that Jim might come to the meeting of the high school gang tonight. The senior high group turns over every three years. The present gang will be strangers to Jim; they were "little Sunday school kids" when he left. His interests and theirs are wide apart. Jim comes home a man. The church will have to make a place for him as a man. Unless there is a place

for him as an adult in the church, there is no place at all.

Much good could have been accomplished for Jim and for the congregation if the pastor had only taken time during the morning worship to recognize Jim's presence publicly. It would have let him feel that he was truly a part of the fellowship—an important part. It would have given the congregation a fair chance to welcome him back. Is the order of worship so sacred that it cannot be interrupted to recognize a young fellow or young woman who, after an absence of two or three years, cared enough about the church to come there to worship?

But the most tragic revelation of this church-door speech is that the minister obviously has no plans for Jim in the church. The most he can say is, "We'll be seeing you around . . . Drop in sometime." Because he has not realized Jim's need for a real place in the church, he has not canvassed the church program to see where he is most greatly needed and where his newly acquired abilities can be most effectively used.

Jim wants more than a pew

Merely occupying a pew at morning worship will not be enough to satisfy the returned serviceman. If he has been active in the chapel program in service, he has gone far beyond pew sitting in active churchmanship. If he has not been active, morning worship is probably no more a part of his religious experience than it was before he left home. The church that offers him only a pew on Sunday morning, will find him dropping out of church life. If he is given an important work to do—teaching in church school, working with Scouts, ushering, singing in the choir, a job in the men's club,—he will likely be found regularly in his pew also.

The average church will not have more than one person returning from service a month—probably not that many. We can certainly spare the time to find a real place for this one person a month in the church.

How much better it would have been if the minister, calling at Jim's home on Tuesday afternoon, had been able to say, "Well, Jim, it's good to have you back. You've been gone a long time and will have a lot to tell us. I hope you'll be in church Sunday because I want the folks to know that you're back. And Sunday evening, some of the folks you know best are coming over to the manse for a little welcome home. Drop in at the study as soon as you can; I've got a job in the church I want to talk over with you."

"Missions" means "people"

by Lucile MARTY

Assistant to the Minister,
Westport Presbyterian Church,
Kansas City, Missouri.

HAVE YOU ever wished you knew of a way to make mission study come alive? Does it sound stiff and stuffy, dry and dreary to you? Then you haven't studied missions at Westport Presbyterian Church in Kansas City, Missouri!

EDITORS

AT WESTPORT CHURCH, mission study is part of the life of the church at every age level. It shows up in the church school, in the Women's Council, in the church budget, in the Family Night Dinner series, in the pulpit, in the Westminster Fellowship—in every spot where "two or three are gathered together." And it is alive and vital.

Westport Church has been "mission minded" for most of its 121 years. Since 1893, when Dr. George P. Baity, who served the church for fifty years, came to be its pastor, the motto of the church has been "not to be ministered unto, but to minister." Dr. Stuart M. Paterson, minister from 1942 until the present time, is a firm believer in this himself, and has continued this spirit, added to it, and encouraged many new forms of missionary education.

Believing that "to know is to care—to care is to share," Westport begins with learning about missions. In the church school, a concern for missions is started in the nursery, where three-year-olds make picture plates to send to the children at one of the National Mission stations. While making these gifts, the nursery children learn something of that station.

Throughout the church school, which uses the Faith and Life Curriculum published by Westminster Press, mission study is woven into each Sunday's lesson, not considered as a thing apart. Auxiliary books, maps, and puzzles from Friendship Press are used at each age.

The primary department has several

"traveling suitcases" with Friendship Press books in them. Each of these is taken home by a child for a week at a time. "Missionary Mail," published monthly by the Boards of National and Foreign Missions, Presbyterian Church, U.S.A., is used by the primary and junior departments. The College and Career Class recently attended a two-day retreat where "The Church's Mission in a Revolutionary World" was studied and discussed. The Westminster Fellowship participates each summer in caravans to mission stations throughout the country, learning in two weeks of observation what could not be gleaned in months from books.

In the vacation church school held each summer for kindergarten, primary, and junior children, a missionary story is continued daily throughout the two weeks. One summer the primary children selected an Indian mission station and had "Christmas in July" for them, making the gifts themselves, and learning about those who were to receive them. Another summer the kindergarten made animals large enough to ride from wooden horses covered with papier-mâché and painted, and gave them to the nursery of one of the downtown churches.

Missions made interesting to all

Although Westport believes that missionary education begins with the child, an ample program is also provided for adults. In the Women's Missionary Council all of the prescribed materials are studied—not as a chore, but as the most interesting part of its work. The Council is divided into fifteen circles which meet monthly. Leaders from each circle meet before each new study is taken up, and trained people from the local church give them the inspiration and knowledge they need to take back the program to the circles in the most



The "shipboard" dinners were served by women dressed in foreign costumes.

interesting and dynamic fashion. Charts are used often; sometimes material is reconstructed into a "first person" presentation; discussions are welcomed and encouraged.

Program leaders in the circles are changed as often as possible, in the belief that learning comes in doing and that no one gets more from the material than the leader. In this way, new leadership is constantly being developed and new interest aroused.

The Women's Council secures all of its money from the gifts of its members, and thus is not hampered with bazaars and other money-making projects; so more time is available for study. Speakers at the monthly Council meetings are chosen according to the mission theme; panels are used when feasible; film strips or slides often make the story more real. At one Council meeting, a carnival was held with booths depicting the work of the various boards of the Presbyterian Church.

A trip around the world

One of the two Family Night Dinner series each year is devoted to missions. One was held on "The Life and Task of the Church Around the World." The good ship Westport set sail at a Wednesday evening dinner. A friendly spirit and a desire to know the world were the only passport necessary. Fares were low (75c and less) and food was the best. Children were booked at reduced rates, and special features were provided for them at every port—Japan, China, India, Russia, Europe, South America, and Alaska.

So that all could become acquainted and have a good time together before they were well out of harbor, the crew provided a fellowship hour on deck during and after the first meal, at which all on board were served by women dressed as natives of other countries. Tables held special decora-

tions representing the countries on the itinerary; place mats and napkins added to the festive spirit. Flags of many nations were supported on the tables by clay globes. Life preservers were hung on the walls. Across the backdrop behind the speaker's table was the motto for the series—"Christ Alone Can Save the World, but Christ Cannot Save the World Alone."

Each evening after dinner the fellowship was opened with the theme song, "We've a Story to Tell to the Nations." Dinner was served from 6:15 to 7:00; from 7:00 to 7:10 songs were sung and tables cleared; from 7:10 to 7:25 a talk was given by a national of one of the countries being visited; from 7:30 to 8:15 classes were held according to age group. There were two adult classes, one junior high, one junior, and one primary. Nurseries were provided for children under primary age.

Speakers from the various countries included Kozo Yamamura, Japa-

nese student; Dr. Federico Florendo and his wife, Dr. Purificacion Florendo, graduate students in surgery and obstetrics, respectively from the Philippines; Evaline Horden, Negro student and singer; Chai San Lee, Korean student at the Conservatory of Music; and Masa Akabana, Japanese student.

On the first night out of port everyone stayed together to see the picture, "People Without Fear." The following weeks the study group used the Friendship Press graded study materials, and there was active group participation. The younger groups had appropriate activities.

Over a third for benevolence

Westport Church as a whole reflects the mission mind of its people. It continues to give more than a third of its total contributions to benevolence in spite of a building project of some size carried on recently. Mission projects such as "One Great Hour of Sharing" are stressed as they arise. Foreign students and nationals are used, when they are available in the area, to speak for various meetings. Mission films are shown at any gathering where they are suitable.

Westport Church is always on the lookout for the little ways which will make far away people seem closer home. Once there was a plea from Dr. T. A. Shanks, missionary dentist in Africa, asking for used dentures. Not knowing whether this was really practical or not, Westport told of this in its church paper, and interest grew to such an extent that at the end of six weeks of collecting, false teeth had been received from a radius of more than two hundred miles. The custodian, given the task of counting them, came back with the report that there were 127 full or partial plates, and "900 plus" single teeth. When asked what that meant, he said he got to 900 and was tired of counting. Word received later from Dr. Shanks told of his being able to make more than twenty new sets of teeth per week from the materials sent.

The situation behind the iron curtain has come very close to Westport by the "adopting" of a family in East Berlin. Circles rotate in their care of the family, one or two being responsible each month. Letters are exchanged, and Dr. and Mrs. Paterson visited them when they were in Germany in 1954, bringing back pictures of "Westport's friends."

Yes, Westport believes in missions—in study of them, in prayer for them, in giving to them, and in fun with them. For "missions" are "people," and as such they are very much alive.



Display poster for the dinner series.

AS the sharing period in the vacation church school kindergarten was about to close, Kerry Michael O'Shea and his friend, Raymond, bandied a chirping, small-boy whistle back and forth. First Kerry, "Whh-t." Then Raymond, "Whh-t."

"Whh-t, whh-t! Whh-t, whh-t!" The whistle bounced like a rubber ball between them.

Here was a discipline problem in the making. Here, also, was a chance to prove the theory that, frequently, with imagination and understanding we can turn our problems into assets. The teacher accepted the challenge.

Realizing that the boys wanted special attention, she caught their spirit of mischievous fun. "I notice that you, Kerry Michael O'Shea, and you, Raymond Brown, like to whistle; and I can tell that you are good whistlers. I'm sorry that we don't have time to listen to you today. But tomorrow we'll set aside a special time for you to share your whistling with us."

"I can whistle like a bird," said Kerry.

"So can I." Raymond was not to be outdone.

"I can whistle like a bird, too," Wayne volunteered.

"That's wonderful!" exclaimed the teacher. "I know that tomorrow we'll enjoy hearing you—and anyone else who can whistle like a bird."

This incident led to a very meaningful experience in which an interest of the children was lifted to new dignity. The purpose of the course was to help children feel that the church is a happy place where they learn about God. The teacher decided that the whistling skill could be used to good advantage.

Next morning she took from her files some attractive bird pictures. The children who arrived early helped hang these pictures about the room. Fortunately, Vickie and Reva brought feathers (plucked from a "poor, dead robin," they explained) to place on the wonder table beside a robin's nest. And someone had found blue fragments of a robin's egg which were put into the nest.

When the children were gathered on the rug for the sharing period, the teacher remarked, "This morning, as I walked to the church, I heard the birds singing. 'Cheer-ee, cheer-ee, cheer-ee. I'm as happy as I can be,' they seemed to say.

"I thought, 'I'm happy too,'" continued the teacher. "I'm happy about this beautiful world God has planned for us. I'm glad for the birds that

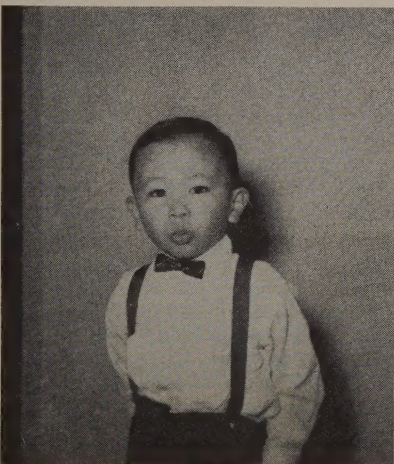
help make the world pretty with their bright feathers and their lovely songs.

"Then I remembered," she said, "that there are some boys in our class who are going to whistle like birds. If you boys are ready now, you may stand by the wonder table while you share your whistling with us."

A room full of bird songs

At this invitation, Tom joined the other three at the wonder table. The children on the rug waited expectantly, eagerly. There was a moment of silent suspense. Then suddenly, to the ears of imaginative four and five-year-olds, the room was filled with bird songs. In response to the trill of birds the eager, expectant expressions of the listeners changed to wonder and awe. It was a holy moment—a moment of worship. And as the bird songs faded into stillness, the teacher bowed her head and said, "Thank you, God, for the birds. They help make the world beautiful with their bright feathers and their pretty songs. We are glad that you have made us able to whistle."

When the "birds" had returned to their "nests" the teacher explained, "We have many ways of showing that we are glad. Whistling is one. Sometimes we laugh; sometimes we sing to show that we are happy. Perhaps you would like to show God that you are happy to be in church school. We could use our song, 'I Am Glad.' While Miss Armstrong plays the piano, you may whistle, or you may sing. If you wish, you may whistle part of the song and sing part of it. We will have a great chorus of singers, whistlers, and piano, telling God how happy we are."



The room was filled with bird songs.

Whistle while you worship

by Dorothy Webber CATON

Children's work leader,
and wife of minister,
Methodist church,
Billings, Montana.

A great chorus it was. It gave all the children who wanted to whistle a chance to "get the whistle out of their systems," but, most important, it afforded them an opportunity to worship while they whistled.

The group moved from this experience into a discussion about birds. The robin feathers, the egg shell, the bird nests were shared. Other homes were to be found on the wonder table—among them, a snail shell and a cocoon. These were remarkable and interesting structures, inspiring discussion which led to an understanding that in God's plan, all creatures are able to make or to find a home.

The picture book, *Everybody Has a House* (Green, William R. Scott, Inc.), was used. Then a finger play about home led easily to a prayer of thanksgiving for homes.

Thus, chirping whistles that might have precipitated a discipline problem opened to the children new doors to understanding God's creation and gave them a meaningful worship experience.

Furthermore, Kerry Michael O'Shea, and his companions, grew in wisdom, in stature, in self-esteem, and in the respect of their fellows.

The God and country award

by Harry L. LESURE

Minister of the
Warwick Central Baptist Church,
Apponaug, Rhode Island.

SAM had to make a map showing the Protestant population of a certain section of our city. This could be accomplished only after a house-to-house visitation which took the greater part of three months. Sam was doing this project as part of the God and Country Award program of the Boy Scouts of America, and the map would help me, his minister, as I made calls.

Mike was asked, as his service for the award, to be responsible for the monthly meeting of a group of young people to assemble and distribute our church paper. This he has done faithfully, month after month. He also worked long hours scraping and repainting the walls of the nursery department.

The God and Country Award is sponsored by the Protestant Committee on Scouting, New Brunswick, New Jersey. It is termed "church award" by scouting, because scouting is non-sectarian and the program is handled by the different faiths.

A pastor, when he finds that he has boys in scouting who are interested in this project, should procure a "Service Record Book" from the local or state council of churches' office or order directly from the National Protestant Committee on Scouting. This book is for the boy's own personal record, to show him his progress tangibly. The book dovetails nicely into the program of all youth groups for it is developed in the five fields of emphasis suggested by the United Christian Youth Movement and used in the youth program of several denominations. These emphases are: Christian Faith, Christian Witness, Christian World Outreach, Christian Citizenship, and Christian Fellowship.

The program is divided into three

stages which carry the scout forward in each emphasis. For instance, under Christian Witness, in stage one, there are two requirements:

1. Give evidence through systematic giving of support of your local church and its world-wide program.
2. Be able to lead in public prayer.

Stage two carries the boy much further in his Christian Witness when it asks him to:

1. Bring a new member to Sunday school.

2. Show readiness to respond to an invitation in one or several of the following ways:

- a. Sing in the choir
- b. Take leadership in the youth fellowship.

- c. Assist in ushering.

- d. Serve as an acolyte.

Stage three encourages the boy to think in terms of the different opportunities there are for a young man to witness in Christian service and also asks him to interview men in the business world who are trying daily to put their Christianity to work. The pastor of the church is the boy's teacher and may make additions or substitutions at his own discretion according to the needs of the boy.

Sam Hopp and Mike Smith are the first two boys in our church who have completed this project. Both have been in scouting for a number of years and are regular in church attendance. Yet at times Mike would say, "Pastor, you used some pretty big words this morning."

"I couldn't follow you at all," echoed Sam. These fellows were having considerable language difficulty. "Ecumenicity," "Christian social action," "Trinity," and similar terms they heard were worthy of further explanation.

Both boys showed an eagerness to do additional study in trying to find some answers. I suggested that, with their background in scouting, they look into the God and Country Award as a means to advancing their education in religion.

Besides specific work in the three progressive stages, I assigned service projects, described above, to the boys. Thus, for a whole year both boys worked actively as assistants to their pastor.

But what of the ministerial language-problem? I remember that I used the term "ecumenical movement" in one of my sermons, and when I was greeting people after the service on Sunday, Mike shook my hand and his head at the same time. As he turned to leave, he muttered forlornly, "Ec— ec—, don't even know how to pronounce it, let alone spell it."

Remembering this conversation when he was hard at work on the award, I had him work as much as he could on a study of what the World Council of Churches was trying to do. Fortunately, about this time he was appointed to participate in a television Bible program sponsored by the state council of churches. Through his engaging manner as a panelist on this program, he became friendly with the Associate Secretary of the council. He was encouraged to attend workshops and forums sponsored by the council and came to see that in reality the ecumenical movement was a force that could strengthen all of Christianity.

His eyes really opened wide when he discovered that the state council maintained a strong lobby at the State House and that no legislation passed unnoticed.

"Christian social action" was the tongue twister for Sam. As a project in the area of Christian Citizenship, Sam interviewed the heads of some social agencies such as the Red Cross and Salvation Army, to find out what definite things were being done by these groups.

Sam's interest in further tracing this matter led him into the area of Christian World Outreach. He discovered that Americans not only had a concern for the new Asian churches but that there was a real social problem to be found in the plight of Indian Americans—a problem which most assuredly would have to be faced by his generation.

More answers to Sam's questions on Christian social action were found in the area of Christian Faith. He studied the life of Walter Rauschenbush, the great preacher of social action. He became so intrigued by the accomplish-

ments of this man that he read the book, *The Baptist Ministry—Then and Now*. Sam discovered to his delight that the Baptists were forerunners in this matter.

The God and Country Award project becomes very fascinating for a boy once he gets into it. For instance, let me cite something that Mike did completely on his own. In the area of Christian Fellowship it was suggested in the service book that the candidate work out a special service of recognition in observance of a birthday or anniversary in the family.

"I wish you had been there, Pastor. It was so beautiful," said Mrs. Smith haltingly, struggling to control the mist that was beclouding her big, brown, expressive eyes.

"What was so beautiful? Sue's new party dress?" I said, trying my best.

"No, no, the little extra service Mike planned last night for our anniversary. He had charge of family devotions."

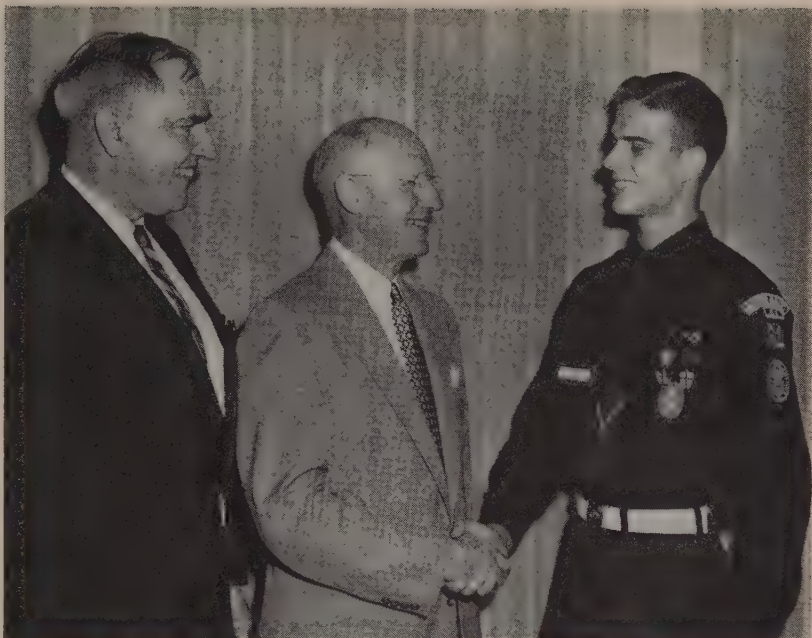
More and more the award and all that he had learned in the project had become a part of Mike and would help him to be strong in his Christian faith and practice.

The same was true with Sam, as I came to understand when I was questioning him at the State Council Board of Review, much as I had earlier questioned Mike. It wasn't so much what Sam said, but the way he said it. Two or three times I almost fumbled my questions. "Is this really Sam Hopp?" I thought. The Sam I knew before was a carefree youngster. Yes, Sam had grown in many ways since we first started working together.

The examination comes after a year of special work such as was completed by Mike and Sam. Most boards favor letting the pastor question the candidate for reasons: first of all, because he is the one who has worked with the boy; and secondly, because they want the boy to be fully at ease.

The board votes on a boy's acceptance. If he passes, a fee of \$1.50 is paid to the council of churches, which in turn will order a very attractive medal to be presented to the boy later. As soon as the medal is received from New Jersey, the service of presentation is planned. The council of churches' office will furnish suggested services. In our church we keep it simple but meaningful. The boy's dad pins on the medal. This is preceded by a few words by the pastor, explaining the award.

Mike and Sam know more about their church and are a far greater asset to their youth fellowship than they were before. We have five other boys working on the award at the present time.



Scout Richard Lee Chappell of Eggertsville, N.Y., sailed in November on an expedition to the Antarctic. He is a holder of the God and Country Award. With him are Dr. Schuck (center), Chief Scout Executive, and Dr. Paul Siple, who was the Scout representative on Admiral Byrd's first Antarctic expedition. Dr. Siple, head scientist of the present expedition, is now at the South Pole.



Johnny Campfire and Chip Griffith of Gadsden, Tennessee, recently received the God and Country Award from Dr. McCoy Guthrie, of Central Methodist Church. Similar awards are given to Catholic, Jewish, Mormon, and Lutheran Scouts.

No help wanted

by Burnette W. Dowler

One of the ministers
of the First Presbyterian Church,
Amarillo, Texas

he is being asked only for a job that we feel he can do. In this atmosphere, working in any school becomes a privilege not given, nor taken, lightly.

This positive approach means the recruiter must have a knowledge of the person involved and his present status in the church program. This knowledge provides a basis for answering questions and replying to any excuses offered. Further, it tends to assure success. In recruiting a staff of thirty for a vacation church school, only thirty-four calls had to be made. Of the last forty recruitment calls made for the church school staff, thirty-six prospects answered affirmatively.

2. *We try to be very selective in our approach.* A list of those now doing jobs in the church is maintained constantly, as well as a list of those who could do a task. These lists include notations of special qualifications. Persons having major responsibilities are usually passed over when new jobs open. A church officer, singing in the choir or working with some other organization in the church, is already bearing his share of the load. Likewise, a mother of three church school pupils, though a potential teacher, is doing her part if her children are regular in attendance and she uses the home part of our "Church and Home" materials.

Especially important as prospective workers are young married couples without children, and parents of older children and young people. Other possibilities, often with notable talent, are the men of the church. Our aim is to secure more and more top-flight men for the staff. Executives, successful salesmen, professional men, master-craftsmen—these and others of high calibre in the community are available to all of us. But, as in their businesses or professions, they expect things to be clearly stated and well planned. Our three youth departments have a combined staff of thirty, of which only two are women. The men are salesmen, lawyers, business executives, and members of the medical profession.

Good teachers, who do good teaching, bring about regular participation on the part of pupils. (The three departments average 85 per cent attendance.) Deep commitment combined with skills and native ability make for a better church school, a more vital atmosphere, and a new awareness on the part of students of the importance and place of Christianity in all fields of living.

Some workers are recruited on the basis of spiritual depth and special ability for a specific job. Others, be-

TWO YEARS AGO we had only sixty-five workers on the church school staff of the First Presbyterian Church in Amarillo, Texas. They said that "no one else would do it." Today, we have a working staff of one hundred and fifty. We have two teachers for each class, and two workers for almost every staff position. There are still gaps in the organization, and recruitment has to be continuous, but this is because of normal turnover. Here are some of the reasons why we have a complete and competent church school staff.

1. *We try to be positive in our approach.* Being positive means setting requirements high and carefully screening all volunteers and potential workers. It means seeing all members of our church between the ages of

eighteen and fifty-five (perhaps a little arbitrary) who have a spiritual awareness, as possible candidates for a job of some kind. Skills can be learned, but a spiritual commitment is a primary essential if the Christian faith is to be "caught as well as taught." This in turn means that high school age students are pupils, not teachers, as are adults with very young children and those adults having more than one responsibility in the church already.

To the members of the congregation this attitude indicates that Christian education in the church is a serious business. When one of them is asked to accept a particular responsibility, or undergo training for work, he knows that he is being asked only after careful consideration and that



Teachers attend departmental staff meetings and also take leadership courses.

George A. Hammond

cause of spiritual depth and interest, are recruited to a worker's pool and their suitability for specific jobs noted as training goes forward.

3. *We expect much of our workers and they can expect much of us.* Too often, prospects are handed a manual and left on their own without any idea of the scope of the task involved. Others are misled by statements that "it won't take much time," and "anyone can do it." Is that the measure of importance of the Christian education program of a church? Not with us! According to the nature of the job, the hourly requirements for participation and preparation are established. For instance, an instructor of high-school-age students is asked to spend three to five hours in preparation, plus the morning session, plus one evening class session a month, plus a monthly teachers' meeting. The superintendent of a youth department must do all of this, and attend an additional monthly meeting for general staff decisions and a third monthly meeting of the cabinet of his age-group unit. He is the superintendent of the entire age-group unit, not just one phase of it. It is easy to understand why job requirements are necessary.

Also, our teachers are taught how to make parish calls, participate in parental preview meetings, visit absentees and make other outside contacts with pupil and family. They are expected to fulfill training requirements, carry on personal spiritual exercises at home, and worship with the congregation of the church.

These clear-cut demands upon the abilities and time of the carefully selected prospective workers highlight the importance of the task that the prospects are asked to assume.

There is much that we expect of the worker, but what can the worker expect of us? Here is where a glaring weakness in most worker recruiting stands out. What does the church intend to do for its workers if they will do these things for the church? And are the workers aware of these things?

Aside from an experience of worship and a deepening spiritual awareness of God, we intend to give them the best material that money can buy or willing hands can create. Along with courses to help them achieve a better understanding of their own children and of their role as parents, we offer them adequate library facilities, audio-visual aids and equipment, training, and special opportunities for learning not afforded to other members of the congregation.



Teachers are expected to spend three to five hours each week in preparation.
Hays from Monkmeyer

We intend to back our personnel to the limit when crises arise. Unhappy parents or disturbing students are referred to the departmental superintendent, general superintendent, minister of education, or to the pastor, in that order. The instructor knows that he "never walks alone." There is seldom occasion to display this support since most discipline arises from instructor failure; and high standards for devoted, seriously interested teachers eliminate almost all of this sort of difficulty.

We further offer our instructors a one-year contract, renewable each year at the option of both teacher and school for no more than three years. Then the instructor must take a year's sabbatical for training, rest, or participation in other phases of the work. We offer each of our instructors a six weeks leave during the summer months for rest and for training. The associate for each class teaches every

fourth Sunday so that he may gain experience and the instructor may attend a class of his own choice.

Last but not least, the congregation, and especially the parents, are kept aware of the work and sacrifice of the workers in the Christian education department. Thus the teachers receive commendation and acknowledgment of the work that they are doing.

These are some of the reasons why we have "no help wanted." These measures have resulted in a new atmosphere in the church school and a new relationship between parents, teachers and students. There is increased understanding on the part of all concerned of our seriousness of purpose, and of the sincerity and stability of all that is being done.

We feel that any church can have good leadership for its church school by being specific and positive in its recruiting, by knowing what it wants done, and who it wants to do it.

▶▶▶ *Where Two or Three . . .*

. . . In many churches lights blaze seven nights a week, as people gather in Christ's name. Your church is a *fellowship of groups*, where individuals find opportunity for growth and expression. Persons and groups will be more effective if they use the *next Journal* special "Christian Growth Through Dynamic Groups," coming May 1. Reserve your copies today, see page 36.

How to teach a song

by Mary HUEY

Associate Director
of Christian Education,
Pasadena Presbyterian Church,
Pasadena, California.

THE CHURCH has long emphasized the importance of music. For centuries it has recognized what a vital part music has in worship, and what an agent it can be for evoking emotional and spiritual responses in the human heart.

Yet, with some of the greatest music ever written as a part of our religious heritage, the music in many a church and church school is mediocre. We sing the same songs in the same way, year after year, without much thought as to their real worth, or lack of it. In many communities, the church lags far behind the public schools in this field. While children in school are singing the music of Bach, Beethoven, and Brahms (and even Palestrina), they are singing in church school a heterogeneous collection of songs, the words of which lack good poetic quality, and the music of which is poor.

In some church schools teachers completely ignore the songs suggested in the lesson plans in the curriculum because "They're always suggesting songs our children don't know." Another teacher uses trashy, jingly songs because "The children like them." Another teacher says, "Our three-year-olds love to sing, but we can't seem to get anyone to be our regular pianist."

To the first teacher we would say, "The songs suggested in the curriculum material are there for a purpose. Learn at least a few of them each year, and gradually build up the repertoire of your department." To the second we would say, "Choose wisely the songs you use with children. Teach only the best. We do not provide children with a steady diet of ice cream, or give them a continual supply of comic books simply because 'they like them.'" To the

third: "Do not be concerned about a pianist with younger children. Much singing can be done unaccompanied, and it is often better so. A teacher who can carry a tune with a pleasant quality of tone (she need not be a skilled singer) is more important to a department than a pianist."

In the church school we have an unparalleled opportunity to lay the foundation for a lifetime appreciation of the best and finest church music. More than this, we have the chance to strengthen and to deepen faith in Christ and devotion to him through the rich heritage of the hymnody of the church. Outside the Bible itself, there is no finer book of inspirational literature than the hymnal. It is the duty of every church school to concern itself with the choice of hymns and songs, and with the manner in which they are taught.

The best way to choose the right kind of songs is to use those in the hymn books and songs books published by the major denominations. Most denominations have prepared books to use with each age group. The teacher who uses a copy of one of these hymn books along with her teaching materials cannot go wrong in the choice of songs.

How many new songs should we use? Elizabeth Shields in her book *Music in the Religious Growth of Children* (Abingdon Press) suggests that two or three new songs a quarter are enough for kindergarten children. For primary children, she suggests about the same. Juniors may be expected to learn a few more. But she says frankly that it is difficult to specify an arbitrary number of songs for use with any age group. Many teachers do not venture to teach enough new songs and do not introduce them in a meaningful way.

In the nursery class, the songs used should be simple and short. They should be sung by the teacher to the children with no great effort on her part to get the children to sing. Many three-year-olds do not yet carry a tune. The wise teacher will sing to two or three children, or as many as may wish to listen at the moment, and will let them join with her spontaneously as they wish without persuasion or exhortation. The manuals for nursery group leaders have the type of short, simple songs that are appropriate to use with the youngest children. When a few of these songs are used over and over in the nursery class, many of the children will eventually (though perhaps only occasionally) join in, and may even invent similar little tunes of their own.

The kindergarten child can learn more songs than the nursery child, but the songs should still be short and simple, and express one idea only. In helping the children learn a new song the teacher may introduce them to the music first. While the children are working at the tables during an activity period a pianist may play a new tune softly on the piano. A teacher may say to the group of children she is working with at the moment, "I like that song Mrs. Brown is playing. Isn't it a pretty tune?" She may hum the tune along with the piano. Later in the morning, or perhaps after several Sundays of such occasional playing of the tune, the song itself may be introduced.

Use conversation and pictures

A good way *not* to present the words of a new song is to say, "Children, today we are going to learn a new song. All of you be quiet and listen while I read the words, and then you say them with me." Rather than making this prosaic, monotonous beginning, a teacher may introduce a song through conversation with the children.

Suppose the song to be learned is "For All Good Things to Eat." The teacher might begin by saying: "Peter, what did you have for breakfast this morning?" (There may be some amazing replies to this question.) . . . "I had a big, round, juicy orange for my breakfast. I like oranges, don't you? . . . Susie, what did you think of when you saw that tall glass of milk at your place this morning?" (The teacher will be prepared for other surprising answers.) . . . "I'm glad God made trees for oranges to grow on, and cows who give us pure, sweet milk. This makes me think of a poem I know . . . (She says the words of the song.) . . . "This poem has music that goes with it. Let's

listen while Mrs. Brown plays it for us . . . Now I'd like to sing it for you." (Teacher sings it, preferably unaccompanied.) . . . "Perhaps some of you can sing it with me this time." (The pianist might play this time, but the melody only. The accompaniment is often confusing to children until they have learned the melody well.)

Another way to introduce a new song is with the use of pictures. With kindergarten children, one picture is sufficient. "Friends," "A Song of Church Bells," "Shepherds Leave the Hillside," or almost any kindergarten song can be illustrated with a single picture, and conversation about the picture to lead up to the song itself.

A new song might well be sung at several different points in the session, and perhaps used as a closing prayer at the end.

Use the music first

In presenting a new song to primary children it is helpful (as with any age group) to use the music first in a variety of ways, so that the melody becomes familiar to them before the words are taught. It may be played quietly while they are engaged in some handwork activity. It may be used as the quiet music before a time of worship. Or it might be played while the offering is received.

The words also may be used in several different ways—as a call to worship, as a poem during the class session or the worship time, as a choral reading, at the conclusion of a story, or as a closing prayer at the end of the session. Later, when the children are asked to sing the song, they will already know some of the words.

An entire stanza or a complete thought should be presented at one time—the song should never be chopped up into small segments. With the younger primary children at least, it is better to use songs of one stanza for the most part.

Songs for primary children should be frequently illustrated with pictures. For instance, notice each line of the song "Homes."

"Some homes are on the mountainside,
And some where rivers flow,
And some where flowers bloom, and
some
In lands of ice and snow;
It does not really matter where,
If gentle hearts and love are there."

Pictures can easily be found to illustrate each of the first four lines

¹Words from *Hymns for Primary Worship*, Copyright 1946, The Westminster Press. Used by permission.



Children enjoy singing new songs of good quality when these are made familiar by frequent repetition and the words are within their realm of comprehension.

Gregor from Monkmeier

of the song. Each picture should be attractively mounted with the words which accompany it printed plainly underneath. The pictures may be placed in sequence along the picture rail, or may be held by several children before the rest of the class. First the teacher, and later the children, may point to the correct picture as the song is sung.

The children may have even more of a part in the experience if, after they have begun to learn a new song, they will look for the pictures they will want to use to illustrate the song. They may find appropriate ones in the picture file or in magazines.

Not all songs can be visibly illustrated, but with a little ingenuity a teacher can make almost any song "come alive" for the children through pictures, stories, or conversation.

Use the stories of the writing of hymns

Beginning with the junior age, the repertoire can be considerably expanded. The junior can be expected to memorize a number of songs, and the wise teacher will see that he is learning a number of the great hymns of the church. She will choose those that are most within his understanding, and make sure that the meaning is clear to him.

The junior is old enough to appreciate the story behind many of the hymns. He can look some of them up himself and (with guidance) tell the story of a hymn to the rest of the class. "The Spacious Firmament on High" means more to a junior when he knows that the famous composer, Franz Joseph Haydn, who wrote the music, sang in a boys' choir in the Cathedral Church of Vienna for ten

years. Junior girls will feel a kinship for Charlotte Lockwood, who harmonized the music of the ancient Hebrew tune to which we sing "Men and Children Everywhere," when they learn that she became a church organist when she was only eleven years old. The poetry and music of our magnificent hymns mean more to us when we know something of the lives of the persons who wrote them.

Teachers of juniors should include the Doxology, the Gloria, and other responses used in the church service, making sure that the children understand how they are used in the service. With such preparation, the child

will become a much more intelligent and reverent participant in the worship of the church.

Every teacher may exercise ingenuity, imagination, thought, and care so that the learning and use of new songs becomes an exciting and rewarding experience for teacher and students alike, and may re-vitalize a whole department. Let each teacher or departmental superintendent ask himself: "How does the singing *really* sound in our department? How long since we have introduced a new song? How much preparation do we make for presenting a new song? Do we really *plan* for it, or is a haphazard

choice made on Sunday morning? Do we make frequent use of new songs once they are learned?"

Having evaluated what is being done in his department, let each teacher then begin right where he is, this Sunday, to improve the quality of singing, the kind of songs, and the method of introducing them.

The periods of great spiritual growth in the church have been the periods when there has been great congregational singing. A singing congregation grows from children and youth who have been well instructed in, and inspired by, the great musical heritage of the church.

by Elizabeth ALLSTROM

Writer of background material used
for first series of TV scripts,
New York City.

Christian education



TV for children

NOPE, can't play today. It's Tuesday . . . gotta watch TV and find out what's so important about that feather. . . . Hey, why don't you come too? We'll both find out."

"Bye, Mom. Be sure to leave out our paints and stuff so Lucy and I can finish the puppets after school. We're making each one to look like someone in our family, and what they do in our play sure will surprise you and Pops. We got the idea from TV yesterday."

"Daddy, our TV party is *today* . . . 5:30 . . . at the church. All the fathers in our class are invited and the minister too. Our teacher says we'll learn enough in the program's

15 minutes to keep us busy at home for a whole week. Please come."

In the weeks ahead similar invitations, requests, and pleas may be voiced by other boys and girls who view the children's experimental Christian education television programs across the country, the first of which was Station WTTW, channel 11, Chicago, on October 2, 1956.

The possibilities of television as a means of religious ministry and a medium for Christian education for church and nonchurch children and their families has long been a major concern of the Committee on Children's Work of the Division of Christian Education of the National

Council of Churches. In these television-minded days, wherever one goes in America he discovers that television has become an important member of the family in three out of every four homes. Nothing in human history has ever grown to such proportions as rapidly.

A Nielson report of November 1956 places the number of television families by comparative count at 37,700,000 and gives the average time of viewing in these homes at nearly five hours per day, a figure that represents about 21,510 years of television attention at 24 hours per day concentrated into each single day from 6 A.M. to midnight.

Television a powerful medium

Also from this same report come other figures which offer proof of the power and force of television as a medium for reaching and teaching children and their families and which give pause and concern to all who have the interest and well-being of these groups upon their hearts: In 1/5 of these television families—7,540,000 homes—the family television screen stays aglow for almost 9 hours each day, 63 hours a week.

A glance any day at the children's after-school television fare reveals a continuous mediocre entertainment: westerns, cartoons, general adventure programs featuring Tarzans, animals, creatures of outer space. While there is nothing vicious or "wrong" in the content and presentation of this kind of program, such programs are, from the Christian education point of view, far from adequate.

As long ago as the fall of 1954 the Committee on Children's Work began to formulate definite plans for entering this fertile and growing field. In March of 1955, at a television workshop in New York, a large group of Christian workers got off to a running start towards their goal of a series of television programs for children. But as they worked, they recognized almost immediately that any plans for Christian education through television should be extended to a much larger viewing audience than children.

In a joint action of the Commission on General Christian Education and the Broadcasting and Film Commission, a major consultation on television was arranged for a five day period in June 1955 at Green Lake, Wisconsin. The one hundred people in attendance were workers in the three age groups (children, youth, adult), and in family life, and publishers, educators, and television experts in the educational, commercial, and religious fields.

The outcome of this consultation was the decision not to make a fragmentary approach, using television for children only, but rather to consider a long range plan for use of television in Christian education for all ages.

A committee was appointed to coordinate this large approach and to present it to the overall committee. Also committees were appointed within each of the three age groups and the family life department for further study and work.

Children's programs tried out

Since that time work has been

progressing in all four areas. Because children's workers had long been interested on their own and were already considering a children's program, and had had the prior experience of the March workshop, their program was able to "get off the ground" faster than the others. There was a general feeling that the children's program was urgent and must be given top priority. Therefore, the Committee on Children's Work was asked to proceed with their experimental program.

A general committee for developing the children's television programs was appointed by the denominations. It is composed of thirty members representing fifteen denominations, two councils of churches, and the Joint Commission on Missionary Education of the National Council of Churches. From this group an executive committee of twelve members worked to prepare the outline from which the children's television programs were

later developed. They, with representatives from the Broadcasting and Film Commission, met monthly during the period of program writing to discuss, evaluate, and edit the basic program material.

All programs follow the accepted goals of Christian education and are designed to provide children and their families with additional enrichment and stimulation for personal spiritual development. They are supplementary to the church school curriculum and are in no way a substitute for it.

The cycle of programs now appearing weekly over certain local stations is produced in cooperation with the local councils of churches. The programs are experimental in nature, and the results will be carefully evaluated by the Committee on Children's Work and the Broadcasting and Film Commission before their broader use as a nation-wide program is planned.

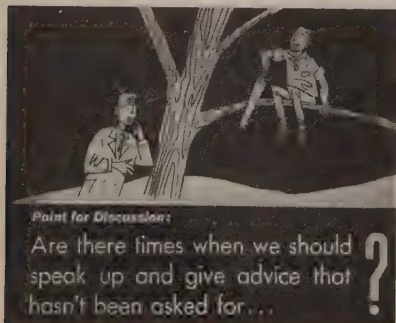
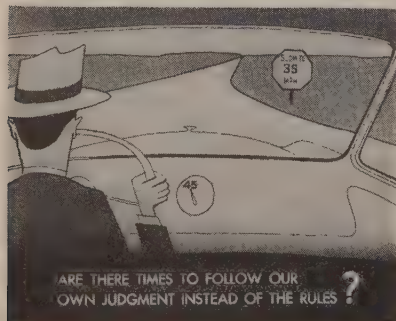


From the Christian education view, TV fare for children is quite inadequate.

Hibbs from Monkmeyer

Executive Director,
Department of the Church
and Economic Life,
National Council of Churches.

"Living Right" Kit



A KICKING COW is certainly not wanted around a dairy barn. The farmer decides to sell the cow. Talking with a prospective buyer, the farmer says, "You are getting a bargain!" Should the farmer mention the fault of the cow? How honest should one be in selling used cars? How about selling boats, houses, or other things?

A foundry worker is thinking to himself, "I wish I had a soft job in the front office." While in the front office a clerk named Joe is dreaming, "What a job! Wish I could stay home all day and take it easy like Millie." And what about Joe's wife, Millie? At home she's thinking, "Wish I could get out every day like Joe." How would you deal with the outlook of these three people?

A store owner says to one of his clerks, "Now don't tell the customers these sheets have defects, say they are bargains." The clerk protests, "But, they may find the defects later." The owner replies, "That's not our worry." What would you do in a situation like this? Supposing a protest meant losing your job? Should the clerk refuse to misrepresent the merchandise?

It is in such on-the-job decisions that a man's faith is put to the test. Recently the National Council of Churches prepared a kit of audio-visual materials to help people talk over these problems of ethics in business. Its name: The LIVING RIGHT KIT.

This kit contains five filmstrips, five LP recordings and a discussion manual for each of the five subjects: *Right Choice, Right Attitude, Right Counsel, Right Outlook, Right Leadership.*

The kit is designed for the use of discussion leaders of various gatherings of laymen, wherever people want to get together to talk about work-a-day situations. The problem-posing filmstrips and accompanying recordings are used to get people thinking about a certain situation. The filmstrip is used throughout the talk-it-over time to keep the question before the group, and to help the leader keep the discussion going smoothly. People are encouraged to talk about how to play the often ethically difficult game of Monday-through-Saturday living. Answers for the problems come from the people in the group. The kit does not give the answers but simply raises some vital questions to start the discussion.

How to use this material

The versatility of the kit is one of

its assets. In Manhattan, a group of young adults meets evenings in their church to discuss problems of witnessing to their faith in their jobs. The LIVING RIGHT KIT serves as a discussion starter for this busy group whose members do not have much extra time to prepare for the meetings. The LIVING RIGHT KIT was used at a men's retreat one week end in northern Iowa to help the men talk over practical applications of their faith. Forty-two men took part as leaders in this meeting, which was made up mostly of laymen. The more than two hundred men who were registered said this was one of the most profitable meetings of this kind they had ever attended.

In various sections of the country the kit is being used by Bible class teachers. In a group of young adults in a Baptist church in the Chicago area interest and attendance have increased rapidly since the introduction of the kit as a regular feature of the study session. An adult class in a small church in East Lansing, Michigan, increased attendance from five to fifty in seven weeks because of interest in this new teaching technique. A men's Bible class in a Presbyterian church in Detroit put new life into its meetings by following the discussion plan of the kit.

Youth groups use it

A Methodist youth leader in a Detroit suburb has found the answer to keeping his group interested in the program by using the techniques of the kit to hold talk-it-over times in areas which are pertinent to all in the group. One denominational secretary of men's work is recommending to each local chapter that they purchase the kit for use in their regular meetings. He also recommends that they use the kit with other groups in the local church.

The Army chaplains are using the LIVING RIGHT films and recordings to enrich the presentation of their Character Guidance lectures to soldiers. In industrial plants and offices, the kit is helping supervisors and foremen to work out solutions to human relations problems. Emphasis is placed on answers with an ethical basis, and employee relations situations are being untangled on the basis of *what is right, not who is right.*

Whether on the job or in a church group the LIVING RIGHT KIT helps people find satisfactory answers to the business of getting along with their fellow man in a way that is pleasing to him, to themselves, and to God. Any church that has in it women's, men's, young married, and older youth

(Continued on page 47)

THE FOLLOWING PLAYS are recommended for use in churches during the Lenten and Easter season. Mr. Knight prepared this list at the request of the Committee on Religious Drama of the Division of Christian Education, National Council of Churches. Plays should be ordered from the sources indicated, not from the *International Journal*.

The *Journal* is printing in this issue a new Easter play, "He Was Able," which it is hoped will also be found usable by church drama groups.

EDITORS

The Boy Who Discovered Easter, Elizabeth McFadden. Two acts. 1 m, 2 w, 1 boy, 40 min. Simple home interior. Based on R. M. Alden's "The Boy Who Discovered the Spring." The return of spring as illustrating the Easter story. Profoundly religious. Royalty, \$5.00. (French) 50c.

The Cloth of Sendony, Elizabeth Emerson. Three short acts. 7 m, 2 w, one hour. An Easter pageant play showing the effect of the Resurrection on a little band of people. Part of Joseph difficult. (Baker) 50c.

The Dawning, Lyman R. Bayard. One of the better pageants. 22 men (several may act double parts), 11 women, 5 boys, 5 girls, extras if desired. 1¾ hours. A harmony in dramatic form of all the Resurrection material in the four Gospels. The audience lives through the events which made believers of the first Christians. A beautiful spectacle, enhanced by melodious music of strongly interpretative quality. (Pageant) 50c.

Everyman, a modern adaptation of the old English morality play. 17 characters, 16th century costumes. 1½ hours. Perhaps the great religious drama; speaks vividly and vigorously to the individual Christian. A superior Lenten meditation. As many ways of producing this play as there are churches. For adults and older youth, one star role for a man. (French) 50c.

The Gardener Who Was Afraid of Death, Henri Brochet. One set, 3 m. One very strong male part. An early Christian captured by Roman soldiers comes to realize that the death he had feared has been conquered by the Christ he loves. One of a collection of seven plays translated from Henri Brochet and Henri Gheon by Marcus Selden Goldman and Olive Remington Goldman, and published under the title, *St. Anne and the Gouty Rector, and Other Plays*. All are royalty plays. The book would be an excellent addition to any drama library. Longmans. \$2.75.

Good Friday, John Masefield. A moving verse drama based upon the traditional events preceding and following the Crucifixion. Pilate is the leading role, with a commenting blind man speaking the meanings of the poet. Large cast.

Recommended plays for Easter

by A. Argyle KNIGHT

Staff member, Youth Department, Board of Education of The Methodist Church, Nashville, Tennessee.

The mob scenes are very difficult. Rewarding as a production for an ambitious adult cast if expert direction is available. Some roles for older youth. Production information available upon request from Walter H. Baker Co. Particularly effective as a play reading. (Baker) 75c.

He Came Seeing, Mary P. Hamlin. 3 m, 2 w, 40 min. Powerful story of a blind boy cured by Christ only to be disowned by parents and friends. Royalty, \$5.00. (French) 50c.

The Lowly King, Martha Bayly Shannon. Biblical costumes, 3 m, 2 w, and chorus of off-stage voices. 30 min. A retelling of the events just before the Passover and Palm Sunday. No royalty for first performance; repeats, \$1.50 each. (Baker) 50c.

Quem Quaeritis, a traditional service from the tenth century. The three Marys at the tomb are confronted with the angel. With Peter and John they are convinced that Christ is risen. 25c from the Youth Department, P. O. Box 871, Nashville 2, Tennessee.

The Questioner, Lyman R. Bayard. Pageant-drama. Large cast. 1½ hours. The Questioner asks the meaning of Easter Day. The answers bring a triumphant solution of his problems. (Baker) 50c.

Release, Dorothy Clarke Wilson. One setting, 6 m, 2 w, and off-stage voices. 40 min. A Lenten play featuring Barabas and the two thieves in prison on the day of the Crucifixion. The dramatic story of a sinful man's remorse, deliverance, and consecration. (Baker) 50c.

The Resurrection, Rosamond Kimball. An Easter service composed entirely of selections from the Bible, arranged in dramatic form on the plan of a mystery play, picturing the incidents of the Gospel story of the Resurrection and accompanied by selections from Bach's Passion music and Easter carols. Adapted to easy production by young people. Re-

quires 17 persons. Production notes on costumes, music, and setting are included. (Baker) 50c.

The Rock, Mary P. Hamlin. Three acts. 6 m, 5 w, 1 setting. 80 min. A drama of Peter's denial, despair, and new life in the spirit of Christ. The first act may be used as an independent play. Royalty, \$5.00 if no admission is charged; \$10.00 if admission. (Baker) 75c.

Simon the Leper, Dorothy Clarke Wilson. Four episodes which may be enacted in a single set. 4 m, 4 w. Plays about an hour. Simon, the leper, having been healed of his affliction, returns home to carry on the work of the Master. His brother, his fiancée, and his sister do not understand the strange thing that has happened to him. (Baker) 50c.

The Terrible Meek, Charles Rann Kennedy. One act. 2 m, 1 w, 50 min. The play is acted in darkness. The revelation in dramatic form of the effect of the crucifixion upon a Roman captain, a soldier, and an unknown woman. Particularly effective for churches. Poetic. Very mature. Rewarding as a play reading. (French) 50c.

Thy Kingdom Come, Florence Converse. Large cast, easy setting. One hour. Four Galilean children whom Jesus loved and blessed have come to lay flowers on the tomb of their Lord. The kindly, skeptical Roman soldiers guarding the tomb lead them to talk of the "Master." When the young Galileans go, strange dreams of the Crucifixion visit the soldiers in their troubled sleep. The scene ends with the coming of the Angels to roll away the stone from the tomb. Royalty, \$5.00 if admission is charged; no royalty if no admission is asked. (Baker) 50c.

Upper Room scene from *Family Portrait*, Lenore Coffee and William Joyce Cowan. For Easter, use only the Upper Room scene from the three-act play. 3 w, 1 m. Difficult but richly rewarding. (Write Walter Baker Co. for permission)

(Continued on page 47)

He was able

by Beulah G. SQUIRES

Author and dramatist,
Dallas, Texas.

THIS IS an Easter play well worth using by a play-reading group as well as for production. Churches producing it are cautioned to provide for good acting and plenty of rehearsal. Since there is little action in the play, and only two characters through most of it, the players will need to make the most of such action as there is, and the strong mood and feeling of the play.

EDITORS

Setting: In the home of Zebedee, by the Sea of Galilee.

Time: Act I takes place a few days before the final journey to Jerusalem. Act II takes place three days after the Resurrection.

Scene: The room in which the play takes place is in the home of Zebedee and Salome. It is a large, homey, well-furnished room, for Zebedee is a fisherman with a large fleet of boats.

A door at the right opens into a courtyard. Beside this door are several water jugs. A big cooking oven is in the center back, a fire smouldering in it. On the walls hang the usual pots and pans. A wooden rack at one side holds some fishing nets. A low bench is in front of it; at the left is a high latticed window. Near this window is a spinning loom. A bench nearby holds wool for weaving. A table is at right front with benches on either side.

Characters:

ZEBEDEE, a fisherman

SALOME, his wife

JAMES, their son (one of the Twelve)

Act I

As the curtains open ZEBEDEE is discovered sitting on the bench by the fireplace mending a small net. SALOME is standing behind the loom busy with her work. She hums an old Jewish hymn.¹ Her body moves in rhythm to her song. After a few minutes ZEBEDEE gets up, carefully folds the net he has been mending, and hangs it on a wooden peg near the door. He touches the blue mezuzah box² reverently.

¹ Old Jewish music was a chant full of melody and resonance. Psalm 8:1-4 makes a beautiful hymn.

SALOME: (*Looking up from her work.*) Is not that your old casting net? Why have you mended it? You have not used it for a long time.

ZEBEDEE: (*Taking a drink of water from one of the jars.*) No, it has not been used for a long time. (*He smooths it and sighs as he goes and sits by the table.*) That old dikuon³ gave me my start. I have worked hard these many years to build my fleet of boats.

SALOME: You have, indeed, Zebedee. There is none finer in all the harbor. I watched them as they came in this morning—the dragnets full—you standing in the prow of the foremost and directing the others as they dropped anchor. It was a good sight. Jehovah has been good to us. So why did you haul out the old dikuon?

ZEBEDEE: I shall be using it again. It is time, Salome, for me to sell my boats.

SALOME: (*Giving a cry of dismay as she stops her loom and goes to sit beside him.*) No, no. You must never do that.

ZEBEDEE: Yes, it is time. I talked to Ezra today.

SALOME: Ezra! He has always hated you and wanted your boats. He will never give you a fair price.

ZEBEDEE: Yes, he has offered enough.

SALOME: Enough or not, you must never do this. (*She walks excitedly about the room.*) Why, Zebedee, you cannot do this—throw away the makings of a lifetime.

ZEBEDEE: Ezra will pay—

SALOME: I do not care what he will pay—it will not be enough. But it is not only that. With the selling of your boats (*Going to window and looking out as if to see them.*) will go your prestige—your right to counsel in the village—now you are chief man. O, Zebedee, you must not do this. (*She kneels beside him.*) Think what it means to me.

ZEBEDEE: (*Stroking her hair.*) I know—I know. You are a proud woman, Salome. I owe much to you—you have always helped me. When I would have rested, content, your ambition prodded me on. It was always you who discovered the boats for sale when owners were discouraged. Always I took your advice.

SALOME: Then why not take it now? It is wicked to throw away the blessings

² The small receptacle holding the Ten Commandments.

³ A small casting net for one man.

of Jehovah. He will be angry.

ZEBEDEE: (*Getting up impatiently and going toward cooking oven.*) You are always so sure of what Jehovah will think or do.

SALOME: (*Selecting some new yarn and threading it into her loom.*) Of course I am. He has blessed us richly. We have been favored above all others.

ZEBEDEE: (*Sighing as he turns around and faces her.*) Of that I am not sure. To be forsaken in our old age by our sons.

SALOME: (*Starting the loom.*) So that is why you are selling your boats—just because James and John are no longer with us.

ZEBEDEE: (*With a gesture of futility.*) What is the use—I always thought I was building a business for them. You did not want them to be common tradesmen. Now to be forsaken by them in our old age . . .

SALOME: For shame, Zebedee, how you talk. Rather you should rejoice that they were called.

ZEBEDEE: (*Walking to table and pounding it with vehemence.*) Called—to what? To follow an itinerant Rabbi?

SALOME: (*Shocked.*) Zebedee! (*She stops her loom instantly.*) Surely you do not mean that—to speak so of your own nephew—your own kinsman.

ZEBEDEE: If he is my kinsman, then he is not the Messiah. O, (*Bowing with contrition.*) Salome, I fear we have been greatly mistaken—our longing for the True One has taken away our good judgment. These two days out on the sea have given me time to think of many things. James, Josés, and the others of Mary and Joseph are our kinspeople, but of Jesus I do not know—Oh, I do not know. (*He buries his head in his hands.*)

SALOME: (*Greatly disturbed, she starts her loom again.*) How can you speak so. You always said Jesus was different.

ZEBEDEE: Aye, so different—always a strange lad. I never knew him as I knew the others who romped and played with our children.

SALOME: (*Greatly perturbed, she breaks the yarn and starts and stops the loom intermittently.*) Why, Zebedee! Of course you knew him—better than the others—always he was your favorite. Once you said you would like nothing better than to see him part owner of your boats with James and John.

ZEBEDEE: (*Sighing.*) I know—I know. I always planned it so. I should have stayed with that plan. He had all the marks of a good fisherman, patience, steadiness, and he knew just when to close the nets—

SALOME: So, you see! You did know him.

ZEBEDEE: No, I never really knew him or understood him. I remember once when he was very small, I put him in the end of the boat to drop the stones.⁴ He dropped a few and then got up and said he would drop no more—that he

⁴ It was the custom for small boys to sit in the boat and drop stones to frighten the fish into the net.

did not want to frighten the fish.

SALOME: You rebuked him, of course.

ZEBEDEE: No, because he spoke with authority. (*Thoughtfully*) I never had stones dropped from my boat again.

SALOME: No need. You always had a good draught.

ZEBEDEE: Yes, my nets have always been full.

SALOME: (*With pride*) You are a good fisherman. As a child Jesus liked nothing better than to spend a day with you in your boat. Mary always said you taught him more than the Rabbis.

ZEBEDEE: Only about fishing. Sometimes I almost thought he was teaching me. I could never plumb his thoughts. He used to sit for hours looking out over the sea, lost in dreams. Perhaps if I could have reached him then he would not now be in such danger.

SALOME: (*Her loom is running smoothly as she works swiftly*) Danger? What do you mean?

ZEBEDEE: Stop the loom, Salome. Sit here and let us talk.

SALOME: (*Treading faster*) I have ever worked as I talked. I must finish this cloth. It is to be made into a mantle to wear to Jerusalem when we go to the Passover—scarcely a fortnight now.

ZEBEDEE: (*Smiling indulgently*) Ever the proud one. Why should you desire a new mantle to wear to the Passover? You have other fine ones.

SALOME: (*Mysteriously*) This is to be the most beautiful one I have ever had. There is a special reason why the mother of our sons should be richly dressed.

ZEBEDEE: (*The smile fades from his face*) Salome, I must talk to you.

SALOME: If it is about the boats I will never let you sell them.

ZEBEDEE: Not that, though I still think it best. There are other things that trouble me more deeply. So many things about which I am wondering—perhaps we have made a grievous mistake—our sons—

SALOME: (*Pushes aside her work and goes and sits beside him*) Think no more of that, Zebedee. Try to understand.

ZEBEDEE: I wonder if parents ever understand their children. Sometimes they seem almost strangers.

SALOME: (*Stoutly defensive*) Our boys are good sons. You could not ask for better. They are industrious, obedient, and ever mindful of your wishes. They are—

ZEBEDEE: I know—I know. All you say is true. But to every one, Salome, comes a time when he must stand alone. A time, perhaps, when he must make a great decision. When that moment comes our counsel will not avail. John, maybe, will be strong. But what of James? (*He goes and touches the mezuzah*)

SALOME: O, Zebedee, you have never understood James. Because he does not have your rough and ready ways with the men, or John's easy flow of words, you think he is weak. He is not. He is strong.

ZEBEDEE: (*Coming and putting his hand on her shoulder*) I hope you are right. But when that time comes when he must stand alone it will be a trial for



The Entombment, Delacroix (French, 1799-1863)

Museum of Fine Arts, Boston, Mass.

"It was the world's finest moment." "And its darkest one."

you too. You who have ever shielded him must stand by and let him alone.

SALOME: Of course I will. How you talk. Haven't I always been a good mother—thinking and planning for the future?

ZEBEDEE: (*Drawing her to her feet and putting an arm about her*) None could be better. O, Salome, I would not hurt you. I wonder, not alone about you, but about myself. Perhaps we have planned and dreamed too much. Perhaps we have shackled our boys with our ambition instead of letting them plan for themselves. I wonder now if I influenced them to go with Jesus.

SALOME: (*Drawing back so that she might look at him*) Why, of course you didn't. Have you forgotten how we talked together? Long before anyone else thought of such a thing you read to me from the prophet. You were almost afraid to whisper it—but I knew what you meant when you talked of the strangeness of Jesus.

ZEBEDEE: Yes—yes, I know. How well I remember that time it came to me. I was alone in my boat. It was noontime.

Suddenly I seemed to feel God was there with me talking about his son. Afterwards I thought it must have been the heat of the day and I had dreamed. Doubts have risen and now—(*He gets up and walks wearily about the room*) Now—Oh, it is hard to explain. Now I think we must have been mistaken.

SALOME: Mistaken! How could we? Did you not just say God spoke to you? (*She goes to him*) O, Zebedee, you are tired and overwrought. First you talk of selling your boats and then you doubt Jehovah.

ZEBEDEE: (*Stoutly*) Never do I doubt Jehovah! It is myself I doubt. Perhaps it was not his voice I heard—it may have been only our own longings. Many times the yearnings of our people have led us to believe someone was the Messiah.

SALOME: (*Going to oven and stirring contents in the cooking pot*) But then this was not our people. Only now are they beginning to understand. You searched the scripture and read—

ZEBEDEE: I know—I know. It all seemed right, then.

SALOME: (*Coming to him and putting her hand on his shoulder*) Then away with doubts. I have great things to tell you. Mary was here yesterday. She, too, has had doubts at times. Now they are all gone. Many things she told that she has kept within her heart. Now it beats with joy. Only one thing grieves her. Jesus' own brothers will not accept him.

ZEBEDEE: (*Crosses to loom and lifts end of fabric*) In truth it does seem strange. Perhaps— (*He walks toward oven*)

SALOME: Since they will not, Mary thinks it right that his next of kin should have the high places in his kingdom.

ZEBEDEE: You—you mean— (*He stops his aimless walking*) you mean his next of kin? Why—why (*He grows excited*) why that would be our sons. They would be next in line.

SALOME: (*Smiling*) I thought that would interest you.

ZEBEDEE: For shame. Do you think—

SALOME: No, no. I only know that the hour for which our people have waited and prayed is at hand. (*Speaking with great longing*) What mother among us has not prayed that when that time came her sons would be worthy.

ZEBEDEE: And who could be more worthy than our sons. (*Goes to her and puts his arm about her*) You have indeed been a good mother, Salome. Forgive my doubts.

SALOME: And you have been a good father—rightly dividing the word and instructing them in the law.

ZEBEDEE: (*No longer despondent, but speaking with joy and radiance*) Have you talked with them about demanding their rightful places? John will probably assert himself, but James is ever the quiet one.

SALOME: (*Moving back and forth arranging the table*) There you go again. Try to understand James. He is quiet. Yes. But he is like your sea—quiet on the surface but oh, the power that is underneath. Let him think his long deep thoughts of youth, but be assured that when he is sure he will lash out in all fury at the troublesome issue even as the waves when driven by storm. Remember, did we not hear about Jesus calling our boys sons of thunder?

ZEBEDEE: (*Striding up and down the room in excitement*) Jesus should have let them burn those crude Samaritan villages. I tell you, Salome, Jesus is too mild—that is why I have doubts. A king should talk and act like a king.

SALOME: He will when his time comes—this time which you say comes to each one. When that time comes Jesus will speak. I told Mary so yesterday. (*Going to him and putting both hands on his shoulders*) O, Zebedee, you must believe. For that will be the great hour for our sons. Think of it—one on the right hand and the other on the left. It will be the supreme moment for our people but a greater one for you and me.

⁵ Care must be used that on important parts of speeches like "the power that is underneath" Salome is facing the audience so import of speech is not lost.

ZEBEDEE: If only you could talk to them.

SALOME: I have. (*Again tending to her cooking but speaking triumphantly*)

ZEBEDEE: You have! When? How could you?

SALOME: (*Turning and smiling*) Ah, Zebedee, much has happened while you were out these two days with your boats. When we heard that Jesus and the Twelve were a few hours away, the women who believe carried food to them. At first I thought I should never find our boys—the crowd was so great. But after a time James saw me.

ZEBEDEE: He would. Always you have drawn the lad like a magnet.

SALOME: Yes, he came and put his arms about me and then he found John and brought him and we talked. Oh, how we talked. After a time they seemed to see the place that would rightfully be theirs, and they will talk to Jesus today.

ZEBEDEE: Do you think Jesus will grant their request?

SALOME: And why shouldn't he? They are his next of kin.

ZEBEDEE: I can give no reason. (*Passing his hand across his brow*) This thing to be—if it is to be—is too big for a simple man like me to understand. Perhaps that is why young men were called. I was in the boat. Gladly would I have gone, but Jesus passed me by. Should I have stopped them—questioned them?

SALOME: (*Taking a cover for the loom from a hook by the window and covering it, indicating that the meal is almost ready*) Why, of course not. These questionings are not right. It was natural for Jesus to take James and John. You are an old man and have your—

ZEBEDEE: Yes, I am an old man—an old man tired and confused. (*Sitting by the table*)

SALOME: Of course you are tired. After a while when you are rested things will look differently. Sit here and rest while I finish the meal. (*She goes to the fireplace and stirs the contents in the cooking pot, then smiles mysteriously as she comes and lays her hand on his shoulder*) I have a surprise for you which you shall know a little later. Lie down and rest.

(*ZEBEDEE stretches out on the bench and SALOME busies herself with putting food on the table, humming as she works. Suddenly ZEBEDEE gets up*)

ZEBEDEE: Salome, I can't rest. There is danger, I tell you. There—

SALOME: (*Stopping abruptly in her work*) You mean danger for James and John?

ZEBEDEE: Yes, for them and all of us—for all followers of Jesus. There are mutterings. They say—

SALOME: Nonsense, Zebedee, you have listened to too much wharf gossip. These people do not know. I have kept in close touch with James and John ever since they have been with Jesus. Listen to me, Zebedee. (*Lowering her voice*) Jesus and the Twelve are on their way to Jerusalem.

ZEBEDEE: To Jerusalem? Then, that means—

SALOME: (*Lowering her voice*) Yes, it can mean but one thing. Today they are

but a stone's throw from us. Great crowds are with them, and when they get to Jerusalem there Jesus will proclaim himself king. Nothing can stop him.

ZEBEDEE: The Romans—they will not allow that to be done.

SALOME: (*Scornfully*) The Romans do not care who is King of the Jews so long as their coffers are kept full.

ZEBEDEE: But Herod. What of him?

SALOME: (*Snapping her fingers*) Herod's little rule will crumble in a flash when he sees the people who are with Jesus. I tell you great multitudes are ready to proclaim the promised one—the Messiah.

ZEBEDEE: But the High Priests.

SALOME: (*Thoughtfully*) They are our only danger—but plans are being made to overcome them.

ZEBEDEE: You mean Jesus is planning.

SALOME: No, of course not. A king does not plan such things as that. That will be left to others of his followers. James, John, and the others.

ZEBEDEE: Therein lies the danger. O, Salome, I tell you there will be bloodshed again. (*He bows his head in his hands*) Oh, our people have suffered too much.

SALOME: (*Her face shining with an inner radiance*) Ah, but soon the suffering will be over—the degradation will be remembered no more. We, the chosen people, will have our Messiah. The prayers and supplications of Israel are being answered. Our Jesus will be on the throne, and our sons will sit one on the right hand and the other on the left. (*She lifts her head in prayer*) Thank you, thou great Jehovah, for answering the prayers of a mother's heart.

ZEBEDEE: (*Going to her and taking her hands*) O, Salome, if only I had your faith.

SALOME: You must—you will have. Listen, Zebedee. (*She speaks quickly*) No matter if it burns dimly, never let our sons know you doubt. James will be here any minute now. He told me he would slip away from the evening meal and eat it with us.

ZEBEDEE: (*Smiling*) James will be here—is that the surprise? That will be good.

SALOME: Is not that a pleasant surprise for a tired father?

ZEBEDEE: None could be better. And John—

SALOME: Ah, that John. (*Continuing her preparations*) You cannot pry him away—so close he clings to Jesus. But James will come.

ZEBEDEE: Hark. Is not that James' step?

(*They listen a moment. The door is slowly opened and JAMES comes into the room. He goes to his mother and putting his arms about her looks at her earnestly and then toward his father*)

SALOME: James, my son, how strangely you look at us. Are you ill?

JAMES: No, mother, I am 'well. (*He speaks slowly as if considering each word*) I think this is the first time in my life when I have felt as if I was perfectly whole.

(Continued on page 47)



in Christian
Education

Current Evaluations

EVALUATION RATINGS and THEIR MEANING

HIGHLY RECOMMENDED—one of the very finest on all counts; will remain a "classic" in its field for some time.

RECOMMENDED—a generally well-done piece that can be used with a minimum of difficulty.

ACCEPTABLE—average in quality; satisfactory without being distinctive.

LIMITED—of possible value in whole or part, if adapted or used in this way...

NOT RECOMMENDED—of no value in Christian education as it stands, for these reasons...

The 'Middle East: Crossroads of Three Continents

Filmstrip, 57 frames, b&w, manual for discussion. Produced by the New York Times, Office of Educational Activities, 1955. Available from the producer, Times Square, New York, N.Y. Sale: \$2.50.

The material defines its region of concern as including Afghanistan, Egypt, Iran, Iraq, Israel, Jordan, Lebanon, Saudi Arabia, Syria, and Turkey. From this beginning there develops a treatment of three important aspects of Middle East study. Water supply is a problem vital to all the countries. Oil plays a leading role in their economic lives, since three-fourths of the world's reserves are under these lands. Finally, the area has been a true "crossroads" for many centuries, giving rise to a melting pot of many cultures.

As an introduction to study of the Middle East, the filmstrip is RECOMMENDED for junior highs through adults. Though it barely can scratch the surface of its potential material, it does well what it intends to do: set the stage for a more detailed overview. No mention is made of the people, their thoughts and attitudes, but general discussion will be stimulated, nevertheless.

The Year that Flowered

Sound filmstrip, 83 frames, 33 $\frac{1}{3}$ rpm recording, script, guide. Produced by the Broadcasting and Film Commission for Church World Service, both NCCCUSA, 1956. Available from denominational publishing houses. Apply for sale and rental rates.

A Chinese Christian woman narrates the true story of Church World Service in the Hong Kong area, with a stress on CWS efforts to help its refugees from revolution help themselves. The great needs, thus, are presented along with the positive results as lives "flower" once again with nourishment and shelter and another chance to work. The viewer is reminded that relief is not enough; it wears thin without the follow-up of rehabilitation.

The material will do four good jobs: promote Church World Service in general; CWS at Hong Kong in particular; provide supplementary information on this part of Southeast Asia for discussion and motivation to further study; and key-note a New Year's service with the picture of what can be accomplished in just twelve months. In this last use, the material's closing with a Chinese New Year's celebration should be especially helpful to utilization. With junior highs through adults, it is HIGHLY RECOMMENDED for the first pair of uses, RECOMMENDED for the second pair. Older juniors might see it with their families.

I Don't Want To Win (Our Children series)

Motion picture, 15 minutes, color or b&w, discussion guide. Produced by Family Films, 1956. Available from some denominational publishing houses and other local Family Films dealers. Rental: \$5.00 b&w; \$8.00 color.

The junior-age son in the family is working on his entry for a community soapbox derby. Because of the competition's rules prohibiting parental assistance in the building of the racers, the boy is especially worried by his father's repeated help. The Dad, anxious for his son to win, claims there's no harm in a little advice here and there, and proceeds to "advise" more and more.

Concerned over the contest's regulations vs. his father's attitude and action, the lad discusses his problem first with his mother, then with the derby sponsor. He finally decides to withdraw because of not wanting to win with a racer that really isn't "his own."

Presenting a very real and basic problem, the film is RECOMMENDED for juniors and/or parents in discussing its ethical implications. It is NOT RECOMMENDED unless used within a discussion framework. The overlapping of

both the boy's and Dad's problem will necessitate careful utilization by a leader. The action of the boy, as well, will require added analysis: was it *too* mature for a lad his age? To clarify the issues, then, both sides will have to be brought more into the open. Check the film's guide to know where it stops for discussion before going on to its conclusion. All production qualities are satisfactory.

The Child Jesus in the Temple (The Living Bible series)

Filmstrip, 18 frames, color, script. Produced by Concordia Films (Lutheran Church—Missouri Synod) from the motion picture series by Family Films, 1955. Available from the producer, some denominational publishing houses, and other local Concordia dealers. Sale: \$5.00; \$4.75 in its series.

The first nine frames show Joseph and Mary taking the baby Jesus to the temple for circumcision, and present the prophecies of Simeon and Anna. The final portion covers Jesus' visit to the temple at the age of twelve.

With its generally excellent photography, the material is ACCEPTABLE for primaries and juniors. If the script were adapted, it could be used with older groups. In either age bracket, use will lie in its visualization of scriptural accounts. Both the script's theology and the costumes' elaborateness may be open to debate.

The Good Way

Sound filmstrip, 82 frames, color, script, 33 $\frac{1}{3}$ rpm recording. Produced by United Christian Missionary Society, Disciples of Christ, 1954. Available from producer's Christian Board of Publication, Box 179, St. Louis 3, Mo. Sale, \$15; rental, \$3.

An Indian American boy finds his way to the 'Yakima Indian Christian Mission and discovers help which enriches his entire life. The filmstrip centers around his decision to remain at the mission rather than return to the old ways of some of his former friends.

Because the story is good and keeps interest high, the piece is RECOMMENDED for all church mission groups and for groups from junior-high age through adult for instruction, motivation and promotion of home mission work, especially among Indian Americans. The realism of the situations is good and the story moves right along. The color and naturalness of the photography are very good.

(Continued on page 36)



Worship Resources

For March

Primary Department

By Ruth R. Diamond*

THEME FOR MARCH:
We Follow Rules From the Bible

For the Leader

"He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8)

We are constantly making choices in our daily lives. Each moment we must decide whether or not we will walk humbly in God's ways. He has showed us the way in which he requires us to walk. Oh, that we would more earnestly seek to walk therein! Let us this moment search our hearts and view the choices we are now making in our family, social, church and work life. Are we choosing the good ways of God?

Primary boys and girls, too, must make choices each day at home, at school and at play. They should be growing in their ability to make good choices. They should be growing in their realization that God expects his children to live in good ways; that in the Bible are helps for living; and that God is ever near, ready to help us make good choices.

The materials printed here each month are for resource use. Try to plan your own worship services. Remember that everything used—pictures, songs, stories, etc.—must all be correlated with the theme. Try guiding your boys and girls in creative writing. With guidance primary children can create lovely poems, prayers, litanies and calls to worship. Be sure to use their writings in the worship services.

WORSHIP CENTER: An open Bible with a picture of a child choosing a good way. A poster or mural on "Following rules from the Bible" (pictures of children living in good ways). This can be made during the pre-session periods.

*South Bend, Indiana.

CALL TO WORSHIP:

Come! Let us worship God.
Let us think about his love.
Let us think about his good way of living.

Come! Let us worship God.
Let us know that God wants us to choose good ways.
Let us remember that God will help us make good choices.

SONGS: The following are from *Hymns for Primary Worship*: No. 122, "The Loving Jesus Is My Friend"; No. 126, "Friends of Jesus"; No. 129, "Glad I Am to Grow."

1. "You Shall Do What Is Right and Good"

LEADER:

Every day we have to choose whether we will do right things or wrong things. Sometimes it is hard to decide which is the right way. At these times we need a guide. In the Bible we can find some good rules that help us to know which ways are right. These rules tell the ways God wants us to live. It will help us when we are trying to decide which is the right way to remember some of these rules. It will help us to know how God wants us to choose. Through the years people who have tried to live in ways God wants them to, have followed these rules found in the Bible. They are good rules. They are dependable rules. When we follow them we know that we are living in the good ways God wants us to live.

BIBLE VERSE: "And you shall do what is right and good in the sight of the Lord." (Deuteronomy 6:18a)

LEADER:

Sometimes even though we know which is the right way, it is very hard to choose the right, especially when some of our friends are choosing the wrong ways. At these times it is good to know that God will help us to make the right choices. He will give us courage to choose the good ways.

BIBLE VERSE: "The Lord is my helper." (Hebrews 13:6a)

POEM:

CHOOSING GOOD WAYS

In the Bible are some rules
That help us all to know
What is right and good to do
Each day as we grow.

As we try to keep these rules
In our work and play
We can talk with God and ask
His help through ev'ry day.

SHARING BIBLE RULES: (During pre-session period help each child to find a picture that fits his verse. Help him to think of ways child in picture is following rule. During the worship service let each child share with the group what he has discovered about his rule).

First Child: "You shall love the Lord your God." (Deuteronomy 6:5a)

Second Child: "A friend loves at all times." (Proverbs 17:17a)

Third Child: "Be kind to one another." (Ephesians 4:32a)

Fourth Child: "Happy is he who is kind to the poor." (Proverbs 14:21b)

PRAYER: We are glad, God, for the Bible in which we can find the good ways you want us to live. We know that many times it is hard to know which is the right way. Then help us to remember the rules that we find in the Bible. We know that many times it is hard to choose the right way. Then help us to remember to talk with you and to know that you will help us to make right choices. Amen.

2. "Children, Obey Your Parents"

LEADER: It is a part of God's plan that mothers and fathers, who are older and wiser, help children learn to make right choices.

BIBLE VERSE: "Children, obey your parents." (Ephesians 6:1a)

LEADER: Sometimes it is hard for boys and girls to understand why parents do not let them do some things which they want to do very much. Sometimes it is hard for boys and girls to understand why parents want them to do some things that they do not want to do at all. Sometimes it is hard for boys and girls to understand that parents are helping them to learn to choose good ways.

STORY:

LEARNING TO OBEY

Once there was a little girl who did not like to obey her parents. "Mother," she would say, "you always want me to do the things I don't want to do, and you won't let me do the things I want to do."

One day the little girl's mother said to her, "My child, today you can do exactly what you want to do."

"Oh, mother!" exclaimed the little girl, "Do you mean that you are not going to tell me to do anything today, and that you will not tell me to stop doing anything?"

"That is right, my child," answered her mother and there was sadness in her heart for she knew that her child would not find happiness that day.

But there was only gladness in the heart of the little girl. For today she could do exactly as she wanted. She thought of all the things that she would not do. She would not do her work at home. She would not go to school. Instead, she would play all day long. If it rained she would not wear her rubbers, and if the wind blew very hard she would not wear her hat, and if the sun shone very bright, she would not play in the shade. She would buy all the cake and candy she could eat. Ah, today she would do exactly what she wanted to do.

"I hope, my child," said her mother as she kissed the little girl goodbye, "that tonight when you come home, you will be very happy."

"Oh I will be," replied the little girl, "for today I am going to do just what I want to do."

The little girl ran out the door. "First I will play," she thought to herself. But she did not have anyone with whom to play, for all the other boys and girls were in school. She soon grew tired playing by herself. Then she went to the candy store. There was no one to tell her she could buy only one stick of candy and eat it

after lunch, so she bought five sticks and ate them all at once. Next she visited the bakery and bought three cupcakes and ate them all.

As she walked down a little country road, she waded in the puddles of water. There was no one to tell her to put on her rubbers, so she played a long time in the water. Soon her feet were wet and very cold. Her head began to ache because the strong March wind was blowing and she had been without a hat all day long.

School was over. Boys and girls were walking homeward. "Here comes my friend," thought the little girl, "now I will have someone with whom to play."

But her friend could not stop. "I have to go home and help my mother," she said.

And all the other children whom the little girl asked to play told her the same thing. "I have to do my work at home before I play," they each would say.

The little girl sat down on a hillside. She began to think. She had not really had a good time. The candy and cake had made her sick. Her feet were wet and her head ached. She felt ashamed that her mother was the only mother who had no one to help her that day. "I will go home," the little girl thought, "and I will tell my mother that I am sorry and that it is not fun to do exactly what I want to do."

So the little girl went home. Her mother was waiting for her at the door. "Did you have a good time, my child?" greeted her mother.

"Oh no, mother," the little girl answered, "there was no one with whom to play. The candy and cake I ate made me sick. My feet are wet and cold because I waded in the water. My head aches and I am sorry that you had to do my work today."

The mother took the little girl in her arms. "Now, my child, you understand that when we tell you to do some things and ask you not to do other things that we are only trying to do what is best for you."

"I do understand now, mother," said the little girl slowly, "and when I do not want to obey I will always remember this day when I did not have fun doing just the things I wanted to do."

PRAYER: Dear God, we thank you for our parents, who, because they are older and wiser, know what is best for us. Help us to know that often the things we would rather do are not really good for us. Help us to be willing to obey our parents at all times. Amen.

3. "Be at Peace Among Yourselves"

LEADER:

How easy it is to quarrel when things do not go our way! How easy it is to quarrel when two people want the same thing! When we quarrel, how unhappy we feel and how unhappy everyone else feels! It is better to learn to settle things in peaceful ways without getting mad and without quarreling.

BIBLE VERSE: "Be at peace among yourselves." (I Thessalonians 5:13b)

STORY:

IT IS GOOD TO BE AT PEACE WITH OTHERS

Abraham was a very rich man. He had much silver and gold. He had many flocks and herds. He had many servants. Abraham and his wife had made a long

journey to a new land. They had pitched their tents between two cities. This was to be their new home. Abraham had brought all of his possessions with him.

As Abraham stood looking at the new land he felt thankful to God for bringing him safely to this place. The land looked good. There was green pasture for the herds and flocks. Enough pasture for all. "This is a good land," thought Abraham.

Lot, the nephew of Abraham, had come to the new land with his uncle. He, too, was a rich man. He had many flocks and herds. He had many tents and many servants. His flocks and herds needed grass to eat, too. At first it seemed as though there would be enough pasture land for all. But finally as the herdsmen searched for new pasture each day, they discovered that there just was not enough land for all. And then Lot's herdsmen would say to Abraham's herdsmen, "There is not enough land for all our cattle and all your cattle too."

They each felt that the other should move on and soon there was much quarreling between them. Abraham noticed that the herdsmen were not getting along together. It did not seem good to have quarreling and unhappiness among them. So one day he said to his nephew, "It is not good that there is quarreling among your herdsmen and mine. Look at all the land before us. Surely if we separate there will be enough land for all. Look at the land on the left. Look at the land on the right. You take your choice, Lot. If you choose the land on the left then I will take all my flocks, herds and possessions and move to the right. If you choose the right then I will move to the left."

Lot looked at the land before him. He turned to the west. Then he turned to the east. The land was green, for it was watered by the Jordan River. Turning to his uncle, Lot said, "I will take all my herds and all my flocks and all my servants and move toward the valley of the Jordan River."

"Very well," said Abraham, "and I will take all my possessions and move to the west. There will be enough pasture for your herds and for my herds."

As Abraham moved to the west, surely he must have thought, "It is good to settle things without quarreling. It is good to be at peace with others."

PRAYER: Dear God, we are sorry for the times when we have quarreled with others. When we feel like quarreling help us to remember the Bible rule about living in peace. Help us to learn to settle things in good ways. Help us to remember that it is good to be at peace with others. Amen.

4. "Let Everyone Speak the Truth with His Neighbor"

LEADER:

When we are trying to live in the good ways that God wants us to live, it is important that we always remember to tell the truth. When we tell the truth, then others know that they can depend upon us. It is not always easy to speak the truth, but good ways are not always easy. The ways of God take courage. We know that God is always near to help us have the courage it takes to tell the truth.

BIBLE VERSE: "Let everyone speak the truth with his neighbor." (Ephesians 4:25b)

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The story of Tin Soat, now 13, is no more pitiful than hundreds of blind, abused, "cheap" child servants, not yet rescued by CCF orphanage workers in Formosa, Viet-Nam, Korea and other countries. To be a little, bought and paid for servant or a homeless child with one's rags and hunger is cruel enough. But to be blind, too, surely calls for a tear of pity and someone's coin as well.

CCF assists over 18,000 children around the world. Not all of them are blind or crippled, but many of them were unwanted, abused and shoved around—the discarded chips of humanity, condemned



Tin Soat Chu

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The countries are: *Austria, Belgium, Borneo, Brazil, Burma, Finland, France, Free China, Greece, Hong Kong, India, Indochina, Indonesia, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, United States, Western Germany, or wherever the greatest need.*

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STORY:

TELLING THE TRUTH

"When you come home from school, Jim," mother had said, "I will be gone, but I will be back in time to get supper. Change your clothes and you can play until I come home."

That afternoon Jim come home from school in a hurry. The gang was gathering in the lot on the corner to practice baseball. Where was his bat? Probably in the hall closet. Jim pulled open the door. Yes, there it was on the top shelf. Not looking, he yanked at the bat and ... crash! Jim looked down on the floor. There was mother's teapot. He remembered that just last week mother had told the family, "Now everyone be careful when you reach on the top shelf. I have put my teapot there until I can have the handle repaired."

The teapot was mother's most prized possession. Grandmother had given it to her long ago. Once it had belonged to great-grandmother, and before that to great-great-grandmother. And now it was broken into a million pieces. He knew how badly mother would feel. What should he do? He could not put it back together again, and he was in a hurry. So he brushed the pieces back in the corner. Anyone could have knocked it off the shelf; sister Mary, brother Bill, or even Dad. He would not say anything about it and no one would know he was the one who had broken it.

Grabbing his bat, he ran down to the corner. But all through the game, he kept seeing the broken teapot. And all during the game, he kept remembering the verse father had read from the Bible just the night before, "Let everyone speak the truth with his neighbor." Father had said that God expects those who love him always to tell the truth. Before the game was over, Jim knew what he was going to do. He would tell mother that he had broken the teapot and that he was sorry. He knew that this would not replace the teapot, but he also knew that mother had once said, "Having the courage to do what is right is more important than having things."

PRAYER: Dear God, we know that you want all those who love you to remember to tell the truth at all times. Give to us the courage to tell the truth even when it is hard. Amen.

5. "Whatever You Wish that Men Would Do to You, Do so to Them"

LEADER:

Jesus came to show people how God wanted them to live. He taught people the good ways that God wanted them to follow. In the Bible we find many rules that Jesus gave to his followers:

Give,
Do good,
Forgive,
Love your neighbor,
Love your enemies.

These are some of the good rules that Jesus taught. One day as Jesus was talking to some people, he gave another rule that included all the other rules. Before giving them the rule, perhaps he said to the people, "You want others to be kind to you, then be kind to them. You want others to forgive you, then forgive them. You want all others to love you, then love all, your friends and your enemies."

BIBLE VERSE: "Whatever you wish that men would do to you, do so to them." (Matthew 7:12)

LEADER: Jesus not only gave good rules, but he followed these rules in his own life. And he said that when people followed these rules too, then they were his friends.

BIBLE VERSE: "You are my friends if you do what I command you." (John 15:14)

QUIET TIME:

Let us bow our heads and think about

some of the good rules that we find in the Bible. (Read slowly from the Bible some of the rules you have been thinking about this month.)

Let us remember that God wants us to do those things that are right and good.

Let us remember that God's ways are not always easy; sometimes they are very hard.

Let us remember that God is always ready to give us courage to do what is right and good.

Dear God, help us each day to choose the right and good ways. Amen.

Children's leaders will be interested in the article, "How to Teach a Song," by Mary Huey, on page 12. See also page 7.

Junior Department

By B. Margaret VOSS*

THEME FOR MARCH:

Behold These Precious Gifts from God

For the Leader:

We take for granted the gifts from God of ears, eyes, hands, minds and bodies. Not only do we, the adult leaders of juniors, do this, but the juniors also take these things for granted. The junior boy or girl lives a full life, using all of these gifts, without stopping to think how he uses them or how he may use them better.

I hope you are finding working with a worship committee each month a rewarding experience for you as the leader. It is the dream of every leader to reach every child with Christian teaching. But this is not possible; there are many children we cannot reach. We can, however, reach, teach and cultivate a few. It is therefore valuable to do a thorough piece of work with your committee. A new committee of six each month over the year will mean quite a few boys and girls feeling deeply one basic truth, because you worked in a spirit of consecration with each group. An interesting question comes to mind: "What has happened to you during the month?"

You and your committee will have to sit down together and work out the plans you wish to follow in the services for the weeks ahead. This may have to be done each week, at least at first. You will need to work out an "order" for the services and decide on the materials you will use. However, even before this is begun, you will need to discuss with the children what worship is and why we need to worship. Our juniors live in a

world of movies, radio and television, where everything is glamorized, and they may question spending time on an amateur "program." We must help them to understand why we give time to worship services.

If you have a voice-speaking choir or a choral choir within your junior department, suggest to your committee that these groups be used when they have something in the way of an anthem or choric reading that would be appropriate for your worship services.

The following are suggestions which you may find helpful as you and your committee plan for the month ahead. For the first two Sundays it is suggested that the juniors do some research and write for materials. This will take at least two weeks. Therefore you will either want to plan several weeks in advance, or shift the services suggested below, to bring the first and second later in the series.

Appropriate pictures may be used on the worship center each week. The public libraries and public schools may be able to help you get these.

All hymns are taken from *Hymns for Juniors Worship*, available from denominational bookstores.

1. Our Ears

TO THE LEADER:

As your children work with you on "Our Ears," they may enjoy doing some research. Two or three could go to the public library and ask for information. One could look in encyclopedias for a description of how deaf children are taught lip reading and how to speak. Another could find out what institutions there are in the state which teach deaf children. If such a school is nearby, a visit might be arranged.

Perhaps someone will be interested in getting information about hearing aids for partially deaf persons.

The rest of the committee could begin expressing in their own words their gratitude for their ears. This may take the form of a poem, litany of praise or a prayer. Be sure to use these creative writings. I have found leaders "scared" to "give way" to a group of juniors to express themselves because, "I couldn't write a poem or anything if I had to..." No, I don't suppose many leaders of juniors could, because we adults become all "tied up inside" and are not free to express ourselves. We are afraid of how our writing will be received, afraid that it won't be a perfect product. Some juniors, too, have already become "tied-up." Now is the time; together, to start expressing yourselves freely to God. As you struggle over this hurdle you will find it a very exciting experience. I believe this is one of the most important things a leader can do for her juniors. We must help juniors freely express in their own words a deep gratitude to God for a precious gift.

The following was written by a primary department in the First Congregational Church, Bristol, Connecticut.

THANKS FOR HEARING

For ears to hear Your outdoor music,
We thank Thee, God.
For birds singing early in the morning
And crickets squeaking in our gardens at night,

We thank Thee, God.
For the "drip-drip" of the rain,
The happy chatter of the brook,
The splash and roar of the waves,
We thank Thee, God.

For the whisper and rustling of "the leaves,
And sometimes the loud "who-o-o" of the wind,

We thank Thee, God.
For the church bells that sing to us
On a quiet Sunday morning,
We thank Thee, God.¹

After your committee has gathered their material, you will help them get it ready to guide the whole group into a worshipful experience.

SUGGESTED SCRIPTURE PASSAGES:

Matthew 13:16

Proverbs 20:12

SUGGESTED HYMNS:

"This is My Father's World," No. 17

"With Happy Voices Ringing," No. 18

"Ever Faithful, Ever Sure," No. 23

"My Father's Care," No. 72

"God Cares for Me," No. 73

2. Our Eyes

TO THE LEADER:

This week your committee will be busy thinking about the precious gift of sight. As they begin their work you might have them tell you all the things they enjoy seeing, while you list them on a large sheet of paper. After a sizeable list has been made, begin to group the statements and then pause to give thanks after each grouping. Before you and your committee have realized it, you are writing a litany of thanksgiving. For example, your list might begin like this: sky, mother, flowers, books, father, trees,

¹From *Thoughts of God for Boys and Girls*, Harper & Brothers, Publishers, New York, N.Y., p. 247. Used by permission.

*Director of the Methodist Community House; Director and Teacher, "Church School of the Air," weekly radio program, Grand Rapids, Michigan.

brothers, sisters, cars, and so forth. Your litany may take this form:

For our eyes to behold the beauty of nature,
Its sky, its trees, and its flowers,

We give thee thanks, O God.

For our eyes to see our family,
Mother, father, sisters and brothers,

We give thee thanks, O God.

Continue to enjoy this creative experience.

You may then divide your committee into sub-committees. One will gather information while the other plans the form of the service. As your group brings in information, help to put it in form to share with the total group. If they have collected pictures and pamphlets, be sure these are either tacked up on a bulletin board or placed on a special exhibit table to be shared with the others.

I believe that having the children gather material is sometimes the most effective way to interest ministers, public school teachers, parents, and other adults in what you are doing. A fourth-grader asked his public school teacher on Monday morning if she would tell him all she knew about blind people. After questioning the boy as to his purpose, she began to see the value of such a dis-

cussion for the whole class. She brought the class into the experience and shared the information she had gathered. Some part of each day that week was spent on the subject. All the children in the class were invited to the boys' church school, to share in the worship experiences of thanksgiving and praise for the precious gift of sight.

Many leaders will not be fortunate enough to find a similarly cooperative public school teacher. But how will you know if you don't try? There are other leaders who will say, "But I can't do that; we have Catholic and Jewish boys and girls in the public school." True, and they probably will not attend your service. However, there may be boys and girls in that room who have never had a church school experience. How will you know unless you try?

Some suggested material to gather:

1. List of schools for the blind in your state. This information may be gleaned from the public library.

2. Also from the library some of the children can find material on the lives of Helen Keller, Louis Braille, and others.

3. One child could write for "general information about blindness, including a sample of Braille," to the:

American Federation for the Blind
15 West 16th Street

New York 3, N.Y.

Another could write for information about how religious materials are supplied to blind people, from the:

John Milton Society
160 Fifth Avenue
New York 36, N.Y.

4. In the meantime, other children could express creatively in words or music or other ways, their gratitude for their eyes, and prepare this material for use in the service.

SUGGESTED SCRIPTURE PASSAGES:

Matthew 13:16

Proverbs 20:12

Luke 10:23

Luke 11:34

SUGGESTED HYMNS:

"With Happy Voices Singing," No. 18

"All Things Praise Thee," No. 16

"This is My Father's World," No. 17

"For the Beauty of the Earth," No. 22

"In Summer Fields," No. 26

"God Cares for Me," No. 73

3. Our Hands

TO THE LEADER:

When was the last time you gave thanks to God for your hands? Let us this week help our juniors take a long look at their hands. Try it with your committee, perhaps saying something like this:

First, let's look at our hands. They are fearfully and wonderfully made. The form, fingers, thumb and palm with bones, muscles, nerves and skin. Only God could make a hand.

Second, let's feel them. They can form a fist and strike out with a force to hurt another. They can touch another person in a way that tells him, "I care." The fingers can be strengthened and develop a nimbleness so as to bring forth music from an instrument.

Third, let's gaze in awe at these hands that create. A crayon, pen or pencil put into the hand brings forth something beautiful. Yes, even straight and crooked lines are beautiful when one beholds the wonder of it all. All junior boys and girls have made some things that are beautiful. They made them with their hands.

You may want to follow these three thoughts with the questions, "How do you take care of your hands?" and "Why?" You will have quite a few answers, but most likely they will pertain to health and comfort; very few will voice the feeling that it is important to take care of them because they are a trust from God. They are, in a sense, God's hands. How to make this clear? First, it may be helpful for your committee to make a list of things they might do with their hands if they weren't thinking about them as God's hands. Second, then make a list of the opposite. Third, you may have each committee member bring to the meeting something he has made. Then have them explain each step, using their hands to illustrate, always marveling at their movement, coordination and flexibility. At the close of the explanation, have a sentence prayer such as, "Thank you God for Mary's fingers and how they created this picture. Amen." I believe there is great power in this exercise. Each member looks at this bit of creation, not with the eye of comparison or how it could be improved, but with a feeling "Gee, I never thought about it like that before!"

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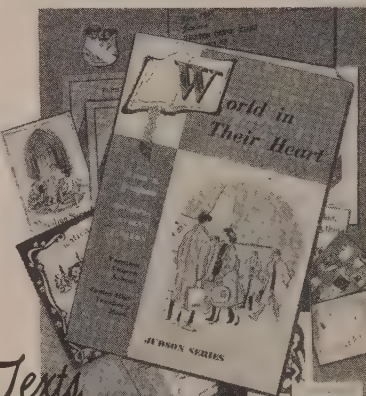
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What is the best way to share this experience with the total group at worship on Sunday? You may do many of the same things. Your committee members may share what it all means to them. More creative writings may be brought forth and shared. As, together, you and your committee get ready for Sunday you will know whether or not the true meaning has been grasped by your committee.

SUGGESTED WORSHIP CENTER PICTURE:
 "Praying Hands," by Albert Durer.
 This is a very familiar picture for many juniors. It is available at denomina-

tional publishing houses. The story about the picture, as given in *Christ and the Fine Arts*, and other places, is very fitting for this day.

SUGGESTED SCRIPTURE:

Psalm 90:17
 Ecclesiastes 9:10
 Proverbs 20:11
 Psalm 24:4-5a

SUGGESTED HYMNS:

"My Father's Care," No. 72
 "God Cares for Me," No. 73

4. Our Minds

TO THE LEADER:

We are fascinated with all the things which the minds of men have created. All about us we have the evidences of this wonderful gift from God. Guide the committee to compile a list of these creations, such as radio, television, washing machines, bicycles and others.

We are further impressed with what the minds of men have produced from the raw material taken from the earth. Make another list, giving the material, like "rubber," and what man has done with it, such as, "make tires for cars."

We are thrilled with what our minds have put together. Now is the time to pause and listen to the poems, litanies and prayers you have written during the past three weeks.

We are grateful to God for this precious gift of our minds.

But how do we get all this across to others? Your committee may decide to put their creative writings into mimeographed form and share them with others. I would be very happy to receive a copy of such creations. Your

denominational publishing house may appreciate a copy and find use for it. What you create for the glory of God is good and wonderful, and it may be shared.

Further stimulate your committee to think on these questions: How are we going to use our minds? What thoughts are we going to think? One of the best ways to help juniors overcome a priggishness in their attitude about the "sharpness" of their minds, or any other subject, is to develop a true sense of gratitude to God and that these precious gifts are a trust from God.

SUGGESTED SCRIPTURE PASSAGES:

Isaiah 26:3
 Romans 12:2
 Proverbs 24:5
 I Corinthians 14:15
 Philippians 4:8-9

SUGGESTED HYMNS:

"Ever Faithful, Ever Sure," No. 23
 "All That We Have Is Thine," No. 13
 "Best of All the Things We Do," No. 6

5. Our Bodies

TO THE LEADER:

All the precious gifts we have talked of before are housed in the body, the temple of God. As we come to the last Sunday of the month we will want to guide our juniors to a dedication of these precious gifts to the glory of God.

If you were to ask your committee how to take care of the body you would find they have much knowledge. Our schools, groups such as Scouts, 4-H Club and the public health department have and are doing a good job in many communities giving boys and girls information on care of the body. Many, many juniors have experienced the results of not taking care of their bodies—they have become ill. But, I feel, too few church schools have impressed upon the minds of growing boys and girls the importance of taking care of their bodies because they house God. Our bodies must be kept well so we can be ready to do God's will.

Let's say, "A new girl comes to school and it was God's plan that you would be friendly to her. But you had to stay home in bed because yesterday you got your feet wet and now you have the sniffles. God will have to find someone else. God was unable to flow through you in the form of loving friendship because you didn't care for your body. This is just an example but it may lead to a good discussion with your committee.

It is important to bring out and develop the good feelings in a boy or girl as being expressions of God. Egotism doesn't have a chance to exist in a child or adult where God is supreme. Follow these thoughts with your committee until they express a desire to dedicate these precious gifts to God and his work. As the committee shares their thoughts and feelings with the total group, the expression may take the form of formal worship with carefully planned worship center, prelude, scripture, hymns, silent prayers or guided meditations and closing with a hymn of dedication.

SUGGESTED SCRIPTURE PASSAGES:

I Corinthians 6:19-20
 I Corinthians 12:14-26
 James 2:26

SUGGESTED HYMNS:

"All That We Have Is Thine," No. 13
 "Keep Me, Lord," No. 135

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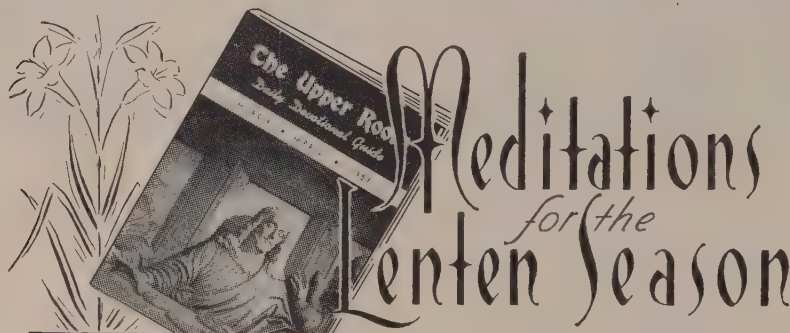
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For Those Who Lead Worship

Ash Wednesday, March 6, marks the beginning of the Lenten Season, a most important time for Christians everywhere. These several weeks prior to Easter have been used by many earnest seekers as a time of penitence and prayer, as a period when a special effort is made to apply God's will to daily life.

Junior high young people can also discover this to be a special time for the strengthening of their lives. You leaders of worship can help by preparing for worship as thoroughly as you know how. Do not be content merely to use the following suggestions just as they stand; expand and supplement them. Do not be satisfied simply to read your assigned part; read and re-read beforehand, rehearsing so well that when the time comes for your part in the service, your material is presented as if it comes from your heart—which indeed it should.

Encourage the members of your group to make their participation in worship more meaningful by prayerful preparation and by intelligent participation. Suggest also that each member of the group set aside a special period for personal devotions each day during Lent. Write to your denominational headquarters to find out what devotional booklets are available for this purpose.

1. The Temptation Trail

CALL TO WORSHIP: Psalm 27:1, 3, 4

HYMN: "A Mighty Fortress Is Our God"

SCRIPTURE: Luke 4:1-13

LEADER'S TALK:

THE TEMPTATION TRAIL

Who is there who has never been tempted to do something wrong? Certainly no one of us can say that he has never faced temptation. Our mothers and fathers have all been tempted from time to time. Even a minister is not free from temptation. In fact, as we learn from the scripture reading today, Jesus Christ himself knew what it was like to be tempted.

Temptation in itself is not wrong. We can not always control the situations in which we find ourselves; unworthy thoughts or bad ideas are apt to enter our minds at almost any time. However, we can control what we do about temptation; we make our own decisions concerning the thoughts and ideas which come to us. Whether we give in to temptation or put it aside is up to us.

Anyone who ventures out into the frontiers of faith trying to find the highest purpose for his life knows how strong temptation can be. As we discover the real values of the Christian faith, we realize how unimportant and unworthy are such things as power and prestige, great wealth, fame, social position, and the like. And yet, we are constantly tempted to reach out for these things.

Jesus had gone into the wilderness to think and pray and to discover what God wanted him to do with his life. He was truly on the frontier of faith, and there were two ways open to him. He knew that he had a special relationship to God,

*Field Secretary for Junior High Work, Congregational Christian Churches, Boston.

Junior High Department

by Robert A. KNOWLES*

THEME FOR MARCH:

Frontiers of Faith

and he felt within himself the inner power that comes only from such a relationship. Thus he found himself standing at the temptation trail which suggested possibilities of his performing impressive miracles just for show, or being a great ruler, or testing God's power in various unworthy ways. He turned aside from such thoughts and instead gave his life and will over to God so that God might work through him. By resisting temptation at that point, he gained greater strength for his ministry.

During the Lenten season, you and I can also venture out onto the frontier of faith. We can use the forty days to think and to pray and to discover God's will for our lives. We will be tempted at times to settle for less than the best that is in us; but as we too are able to resist temptation so we also shall grow in inner strength. Let us resolve that we shall stay off of the temptation trail.

PRAYER:

O Lord God, we pray that our faith will grow stronger in the days and weeks ahead. Help us, in our moments of weakness and temptation, to make right decisions even when it is difficult to do so. We are grateful for the blessings which you have given to us; grant that we might always use them according to your will. Be with us as we travel the frontiers of faith, and keep us from the temptation trail as we follow the example of our master and our friend, Jesus Christ. Amen.

HYMN: "I Would Be True"

2. Pathways of Prayer

CALL TO WORSHIP:

Prayer is work, dost thou believe it?
Prayer is power, wilt thou receive it?
Prayer the path the Saviour trod,
Prayer the touch that links with God.
Make thy life a daily prayer,
He will answer—here and there.

AUTHOR UNKNOWN

HYMN: "Prayer Is the Soul's Sincere Desire," "Spirit of God, Descent Upon My Heart," or "Be Thou My Vision"

TALK:

THE PATHWAY OF PRAYER

Those who have had experience on the frontiers of faith usually have been quick to discover that the way to God is not a broad, easy way. However, there are certain pathways which the seeker may take, and one of these is the pathway of prayer. As we pray, simply and sincerely, we find that God is indeed accessible to us. We must always remember, however, that simplicity and sincerity are important if prayer is to be effective.

Jesus pointed this out in a parable:

Reader: Luke 18:9-14 (Revised Standard Version)

Sometimes individuals have difficulty because they do not know how to pray or what to say. Here again, we can learn from Jesus who said:

Reader: Matthew 6:5-14 (RSV)

The pathway of prayer is a two-way path: we travel along it to God; and he comes to us by means of the path. But often we find that we are prevented from making contact with God because of obstacles on the path. Those obstacles are our own fears and doubts and selfish desires and personal pride and prejudice, indeed our very selves. It is necessary to put one's self aside, to open one's life to God, to surrender one's own will so that God's will might have full sway. This is what Jesus did.

Reader: Mark 14: 32-36

The first Friday in Lent is set aside as the World Day of Prayer, and we can be glad for the opportunity to be a part of a world-wide throng lifting hearts and voices together in prayer to God. But remember that prayer is not just for one day alone. The pathway of prayer is always open and we ought to travel it often, for on it we find sure footing as we explore the frontiers of faith.

HYMN: "Dear Lord and Father of Mankind" or one of those suggested earlier.

CLOSING PRAYER:

Many centuries ago, St. Francis of Assisi came close to God on the pathway of prayer. Let us now use his words and make them our personal prayer:

"Lord, make me an instrument of Thy Peace! Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love.

"For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born to eternal life."

ST. FRANCIS OF ASSISI

3. God's Good Guide

CALL TO WORSHIP: Read two stanzas of the hymn, "Lord, speak to me that I may speak"; the first and the one beginning: "O lead me Lord, that I may lead."

HYMN: "He Who Would Valiant Be," or "Lord, I Want to Be a Christian"

SCRIPTURE: John 14:1-17

HE SHOWS THE WAY

(As a worship center for this service, use a large picture of Christ. If possible, spotlight the picture during the talk.)

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. He had nothing to do

with this world but the naked power of his divine manhood.

While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying—and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today he is the centerpiece of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built,

and all the parliaments that ever sat, and all the kings that ever reigned, together, have not affected the life of man on this earth as powerfully as that one solitary life.

AUTHOR UNKNOWN

Those who travel on the frontiers of life often become bewildered and confused because they are not always sure which way to go. This can also happen on the frontiers of faith, but we need not be confused for long. God has provided a guide to show us the way, and that guide is Jesus Christ.

If we think of Christ in the terms used at the beginning of this talk, he does seem to amount to much. Certainly, it would appear that "he never did one of the things which usually accompany greatness." You and I have probably spent more years in school than he did. We'll travel farther, own more property, read more, do many things that Christ never did.

How is it, then, that Jesus Christ can be called, "the centerpiece of the human race and the leader of the column of progress"? It is simply because he shows us the Way—the way to God and the way to an abundant life. The more we discover about him, the better able we are to understand why he has become such a tremendous influence in history during the past nineteen centuries and why his influence continues today.

Unfortunately, many people have lives of confusion and bewilderment, because they have not found the way to God through Christ. Let us be sure that this does not happen to us. God's good guide is ready now to show us the way.

What means this Christ—
This man of whom 'tis said:
He died for all our sins
And rose, e'en from the dead?

What means his life
And all the things he taught?
What wondrous things took place
In the humble lives he caught?

If this Christ has meaning
For your life and mine today,
Then let us gladly follow
And start upon His way. R.A.

HYMN: "O Master, Let Me Walk With Thee"

4. Witnesses on the Way

CALL TO WORSHIP: Psalm 107:1-3

HYMN: "Our God, Our Help in Age Past"

READING:

A CLOUD OF WITNESSES

Note to the Leader:

The following is adapted from the 11th chapter of Hebrews. If necessary, the entire selection may be read by one person, but the effect will be better if the attention of the group is more likely to be held if two or more readers are used. In fact, if sufficient time can be given to preparation, it is possible to arrange this for use by a verse choir. Use a change of voices for each passage listed below. Perhaps you will find it most helpful to type out the material. Follow the Revised Standard Version of the Bible for clarity.

Hebrews 11:1
Hebrews 11:2,3
Hebrews 11:4
Hebrews 11:5
Hebrews 11:7
Hebrews 11:8-10

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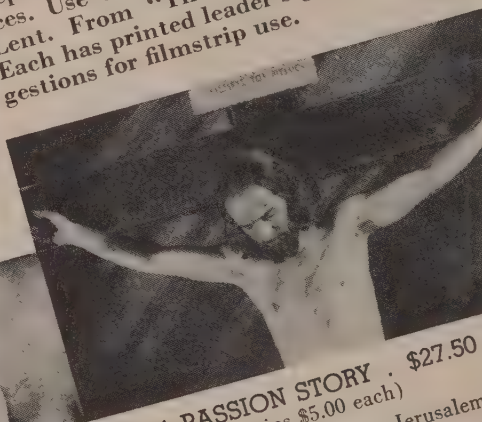
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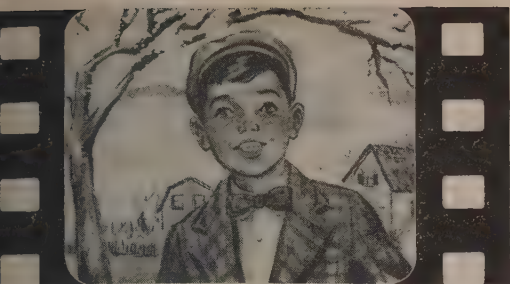


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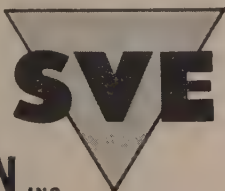
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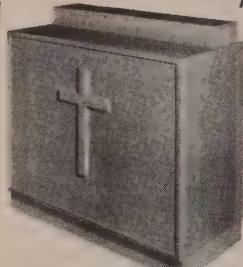
Hebrews 11:11,12
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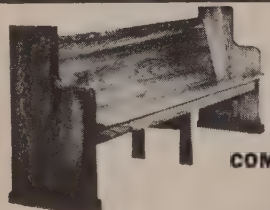
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Hebrews 11:20
Hebrews 11:21
Hebrews 11:22
Hebrews 11:23
Hebrews 11:24-28
Hebrews 11:29
Hebrews 11:30,31
Hebrews 11:32-35
Hebrews 11:36-38
Hebrews 11:39,40

We are not alone on the frontier of faith. Through the ages have walked those who have tried to find God's great purpose for their lives. We set our feet upon the trails they have blazed; our way is made clearer and easier by the bridges they have built.

Hebrews 12:1, 2

HYMN: "Once to Every Man and Nation," or "That Cause Can Neither Be Lost Nor Stayed"

PRAYER:

Our eternal heavenly father, we too would join the great cloud of witnesses who, by their lives, give evidence of great faith in thee. Lift our sights above small and petty purposes and goals that we might find true fellowship with thee and with one another. Grant that we may add our lives to the power of good in our community, and that others may be led into thy pathways because we have walked them, with Jesus Christ, our Lord. Amen.

5. The Sacredness of Sharing

CALL TO WORSHIP: "The voice of God is calling" (first stanza of hymn, read)

HYMN: "Now Thank We All Our God," or "We Gather Together to Ask the Lord's Blessing"

SCRIPTURE: Matthew 25:31-46

READING:

PAAVO THE YEOMAN

High amid the heaths of Seerijarvi
Lay the farmer Paavo's frost-bleak homestead.

Though with tireless arms its soil he tended,
In the Lord he put his hope of harvest.
There it was he dwelt with wife and children,
And with these he shared his meager rye-loaf,
Dug the ditches, furrow plowed and seeded.

Then came Spring and drift from field was melted,
With it floated half the sprouting rye-crop;
And half the rip'ning stalks lay bent and broken;
Autumn came and frost took all remaining.

Paavo's wife then tore her hair, lamenting:

"Paavo, Paavo, born a luckless yeoman,
Take the staff! for us has God forsaken.
Hard it is to beg—but worse to hunger."
Paavo took her hand and spoke, assuring:
"God but tries us, He does not forsake us.
Mix thou half part bark in with thy flour;
I shall dig out twice as many ditches,
Yet in the Lord I'll put my hope of harvest."

While she mixed half bark in with her flour,
Twice as many ditches dug the yeoman.
Then he sold his sheep, bought rye and sowed it.

So came Spring and drift from field was melted,

But no sprouting crop went floating with it.

Yet when Summer brought the driving hailstorm,
Half the stalks again were bent and broken;
And once more Fall's frost took remaining.

Paavo's wife then beat her breast bemoaning:

"Paavo, Paavo, born a luckless yeoman,
Let us die, for us has God forsaken.
Hard is death, but life is even harder."
Paavo took her hand and spoke, assuring:
"God but tries us, He does not forsake us.
Mix thou bark in two-fold with thy flour;
Two-fold larger shall I dig the ditch.
Yet in the Lord I'll put my hope of harvest."

Of two parts bark the housewife mixed her flour;

Two-fold larger ditches dug the yeoman.
Then he sold his cows, bought rye and sowed it.

So came Spring and drift from field was melted,

Still no sprouting rye-crop went floating with it;

And when Summer brought the driving hailstorm,

Not by it were stalks beat low and broken.

Autumn came and frost, far from the field,

Let the crop stand golden for the reaper.

Then fell Paavo to his knees, thanking:

"God but tries us, He does not forsake us.
And his wife upon her knees repeated:
"God but tries us, He does not forsake us.
But with gladness cried she to her husband:

"Paavo, Paavo, swing with joy the sickle.
Now has come the time for happy living.
Now the time to cast away the bird's bark;

Now to bake our bread of rye unbled."

Paavo took her hand and spoke, proving:

"Woman, woman—he stands well the trial.
Who forsakes not then his need-pressing brother.

Mix thou half-part bark in with thy flour—

For in the field our neighbor's crop stands frozen."

JOHAN LUDWIG HUNEBERG

HYMN: "We Give Thee But Thine Own Prayer:

O God of all mankind, who has blessed us far beyond our deserving, we give thee thanks and praise thee for the gifts bestowed upon us. We are grateful for our health and strength and daily food for the love of family and friends, for occasions of fun and fellowship, for opportunities to enter into closer relationship with thee. Help us to reach beyond ourselves and the circle of the world we know and love to those whom we do not know but whom we love because they are your children. Grant that as we explore the frontiers of faith and discovery, areas of need we may be quick to share our time and talent and treasure with those who will benefit from such sharing. We would be good and faithful stewards of all that thou has given to us. We make this prayer in the name and in the spirit of Jesus Christ. Amen.

"By Johan Ludwig Huneberg (1804-1871) from *Idyle och Epigram*, translated from the Swedish by Howard T. Lutz.

For the Worship Committee

How essential is it for worship to reflect the real feelings and needs of the group which is worshipping? It is this problem that a worship committee must constantly face as it makes its plans. What difference will this service make in the life of our group and the lives of our members? Are we using materials because they are pretty, easy to read, clever, or because they honestly express what our group is thinking about? Do we sometimes use the services in the journal because they are the fastest and surest way of getting someone to lead worship? Or do we, as a worship committee, try constantly to understand more fully the meaning and purpose of worship and then use material which brings that purpose into our worship experiences?

Included in the materials this month is a service written by Skip Andrew, a member of the senior high group of this church. It was written during a two-hour "free time" period on a high school retreat last fall. It is included to show what you can do. It has not been edited in any way, but is just as it was originally given. What one senior high person can do others can and are doing. The theme of Skip's service grew out of a study of vocations being done on the retreat. To this degree, then, it reflects one basic concept of good worship—to be closely related to what is going on in group life.

The theme and materials included suggest the need to look at ourselves in worship in terms of our capabilities, our shortcomings, our hopes, our doubts, our possibilities. This is an excellent time of the year for such considerations, for it is the period leading up to Easter. Easter will be a more significant occasion if we have prepared to celebrate it in a Christian manner.

A Service of Self Examination¹

HYMN: "O Jesus, Thou Art Standing"
MEDITATIVE MUSIC

Reader (girl): The time? All time—yesterday, today, forever. Who? Jesus—Jesus of Nazareth, Jesus the Jew, Jesus the purpose, Jesus of courage, Jesus the thinker, Jesus of love.

Choral Group (2 light voices and 2 heavy voices): (Speak softly and slowly) Jesus of life, Jesus of love, Jesus of love. Continue while Reader No. 2 reads scripture below.)

Reader No. 2 (boy-heavy voice): "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." (Pause)

"No greater love has any man than to lay down his life for his friend." (Pause)

"Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you."

¹ Minister of Education, University Christian Church, Des Moines 11, Iowa.

² This is the service written by Skip Andrew, a senior high member of University Christian Church, Des Moines.

Senior High and Young People's Departments

by Ian J. McCRAE*

THEME FOR MARCH:
Looking in a Mirror

TWO MINUTES OF MEDITATIVE MUSIC

Reader No. 1 (girl): (Slowly) When? Now! Call? Whose call? Our call! Christ's call! The call of the Master. The call to study—to learn—to think—to think out the truth—to think!

Choral Group (reading softly and slowly in unison): to think, to think, to think . . . (Continue during reader No. 2's speech below.)

Reader No. 2: "You shall know the truth and the truth shall make you free."

"I send you as sheep in the midst of wolves."

"Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."

TWO MINUTES OF MEDITATIVE MUSIC

Reader No. 1 (Slowly): America, the land of Christians—Christians who have forgotten—forgotten the real, vital, loving Christ—the Christ who said feed the hungry . . . visit the sick . . . give to the poor . . . Come, follow me—follow with your life!

Choral Group (softly and slowly): Come, follow me, come follow me, come follow me. (Continue while Reader No. 2 reads.)

Reader No. 2: "For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me."

"Follow me and I will make you become fishers of men."

"If any man would come after me, let him deny himself and take up his cross and follow me."

TWO MINUTES OF MEDITATIVE MUSIC

PRAYER: Let us bow humbly—before the God of love in guided prayer.

God of life and love, we bow before thee in humbleness of heart. (Pause) We seek forgiveness for our lack of love of God and of man. Forgive us for our self centeredness. (Pause) And may we dedicate ourselves to study and to other tasks which thou hast given us to do.

HYMN: "Have Thine Own Way, Lord"

This was followed by a communion service which thus became the time of dedication.

BENEDICTION

For a Period of Directed Meditation

(After each statement by the leader,

there should be a brief period of silence.)

THE MEDITATION OF OUR HEART

Let us give thanks for eyes that can see beauty, ears that can hear melody, minds that can seek understanding, language that can let us share our thoughts with others, emotions that can feel happiness and pain, a conscience that calls us back to the right.

But let us also be honest.

We wear out our eyes staring at cheap and unimportant things. We cannot stand to miss seeing a favorite movie or television show, yet we can so often overlook the person in our group who is lonely and needs a friend, or shy and needs assurance, or discouraged and needs a word of hope.

Our ears are tuned to the latest record hit so much that they miss the cries of young people in lands around the world who need food to eat, clothes to wear, homes to live in, a God to trust.

Our minds are cluttered with trivial things which are not wrong in themselves unless they so fill our thoughts that there is no time to think of matters of lasting importance.

Too often we use words to hurt rather than help, to criticize rather than support, to judge rather than show understanding, to create an impression rather than share ideas.

Our emotions are easily aroused when our personal interests are involved but we sometimes seem indifferent to the equally valid concerns of others.

Like the Apostle Paul of old, we are inclined to what we know is wrong, and fail to do what we know is right.

But let us give thanks to God because we can start in again and strive to do better. Our failures in the past do not limit our successes in the future.

So in the quiet of this moment let us rethink what we yet can be if we will let the words of our mouths, the meditations of our hearts, and the actions of our daily living be in accord with the spirit of Christ Jesus.

Amen.

Scripture Sentences (In a very modern translation.)

Matthew 7:1-5—Whenever you say that somebody is good or bad, is smart or stupid, is fun to be with or dull, you are also saying something about yourself. For as soon as you pass judgment, you reveal to everyone your standards about what is good, what is important, what is fun. It is very easy to criticize others; it is a lot tougher to see your own faults. But until you can be honest with yourself, you had better concentrate on praising rather than criticizing.

Matthew 6:43-48—It is a cinch to like

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people who like you, to enjoy people who laugh at your jokes, to talk with people who are easy to talk with. But what has that to do with being Christian? Anybody could do that! But how do you treat the smart aleck, the bully, the loud mouth, the shy, backward person, the one who loses his temper? What about them? Those are the people who need to be understood, to be helped. Your treatment of them is the real test of your Christian convictions.

Psalms 8:3-9—If you look up into the sky at night and realize how many millions of miles it is to the nearest star, you can't help but wonder if we are really important. How could the God who created such a vast universe have any interest in human beings located on one tiny little planet? Yet this is precisely what we do believe! For if the universe is vast, then the mind of man is big enough to understand that vastness. We are made in the image of God. That is, we have some of the attributes of God within us. We can understand something of his will for us. And for this we give thanks to God.

MEDITATION:

THAT WE MIGHT ALL BE ONE

As we hold a mirror up to ourselves, it is not enough merely to see our own values and our own failings. We must

also see the world in which we live. We must see the people who stand beside us.

When we repeat, "The Lord is my shepherd," we should also remember the words of Jesus, "I have other sheep that do not belong to this fold."

How many different sheep-folds has Jesus ministered unto!

There were the people of his own day. Lloyd Douglas has graphically arrayed them in endless procession in the pages of *The Robe*, as Marcellus, the Roman, encounters the grateful devotion of Miriam and Stephen and Peter and a little world of oppressed peoples.

And refugees! Over the face of the earth they roam—homeless, forlorn, forgotten. And whether in Hungary or Palestine it is the spirit of Christ in the person of consecrated men and women which continues to be a shepherd unto them.

And the people of all the races of mankind! One of the writers in the book of Psalms says, "The Eternal writes of every nation in his census." That census includes more than 500 million yellow people, more than 250 million brown people, almost 200 million black people, some 50 million red people, nearly 600 million white people. They speak many languages; have many strange customs.

And these are the words of Jesus: "I pray that they may all be one even as the Father and I are one."

A Service of Self-Examination

CALL TO WORSHIP:

Let these moments be a time of quiet and meditation. But while our bodies relax, do not let our minds doze. Let these moments be for the deepening of our understandings and the strengthening of our wills. As we begin, let us consider that it is no one lesser than the Lord God, who made heaven and earth, whom we worship. Therefore let us center down our thinking to only the most important things in life. Let us for these moments lay aside the enjoyable but inconsequential activities which consume much of our time. Let God be at the center of our thinking. (Period of silence or with quiet music.)

MEDITATION:

ON THE WAY TO MATURITY

The dictionary defines the root meaning of the word "growth" as "to spring up and come into maturity." This is our task this week and every week, as young people and as Christians.

But how? Few of us as Americans have ever learned to be quiet. The great religions of the world have come out of the East where the arts of silence and meditation have been more thoroughly mastered. The mood of our time is caught by the senior high girl who defined "thinking" as, "what you do when both the radio and television are broken."

To be mature we must grow in knowledge. But even to think of growing in knowledge is to think of attending classes, reading books, seeing pictures, taking field trips. All of these are important but ideas must also be organized, must be put together in some meaningful pattern. To know history is not merely to know a list of unrelated dates. Such organization of our mind takes time and discipline.

A busy man was once approached by a friend. "I have a good book here," said the friend. "Do you think you could read it in your spare time?" "No," replied the other, "I have no spare time. But if

the book is worthwhile I shall make time to read it." This must be our attitude; we find time to grow in knowledge.

The psalmist of old knew its importance when he wrote: "How happy is the man who finds wisdom, the man who gains understanding! For her income is better than income of silver and her revenue than gold. She is more precious than corals, and none of our heart's desires can compare to her. Life is in her right hand, in her left riches and honor. Her ways are paths of pleasantness, and all her paths lead to peace."

Let us then spend some moments growing in knowledge through quiet meditation. Perhaps our thoughts will be of what we have failed to do. How much has our knowledge increased in the last year, five years—our knowledge of God, of our fellow men, of ourselves? school something to be endured or opportunity to be taken? Are teachers necessary evils or useful guides? Are we really anxious to find new truths? Jesus was, or are we too lazy, or too anxious to support our favorite prejudices?

Perhaps our thoughts will be of thanksgiving—for minds to think with for the order of the universe which makes thinking possible, for the vastness of the knowledge in our world which brings both challenge and humility.

Perhaps our thoughts will be of dedication and reaffirmation to the pursuit of Christian truth. All of us must but we can pick ourselves up and start again. (Period of silent meditation.)

UNISON SCRIPTURE READING: Romans 11:33-36

HYMN: "God Send Us Men Whose Will Be"

TWO ILLUSTRATIONS

On the mighty rock cliffs of Mount Rushmore National Monument, there are carved the faces of four famous Americans. The sculptor who did this monumental work was Gutzum Borglum. While Mr. Borglum was in the process of carving the face of Lincoln out of the stone, two ladies who worked near him watched each day with interest. One after day as he worked there seemed to be no form taking place, no face appearing. But suddenly, it almost seemed overnight, the features became clear and there stood out the face of Lincoln. "Isn't it wonderful," said the lady to her friend, "that Mr. Borglum could chip away at the rock until he made such a wonderful thing?" "That's not the big miracle," said her friend. "What amazes me is that he knew Mr. Lincoln was there all the time."

The balloon man stood at the corner fair holding in his hand the strings of many-colored balloons which floated just over his head. Business was poor and he decided he would let one of the balloons go to attract attention. He released a red one and it sailed off into the sky. Business improved a little and soon he let a green balloon go and it sailed heavenward. A little Negro boy had stood watching all of this time. Timidly he approached. "Mister," he said, "you let the black balloon go, would you let it sail as high as the rest?" Immediately the salesman released the black one and it followed exactly the path of the other balloons up into the air. "See," said the balloon man to his little friend, "it went up just the same. It's not the color, it's the spirit inside that makes the difference."

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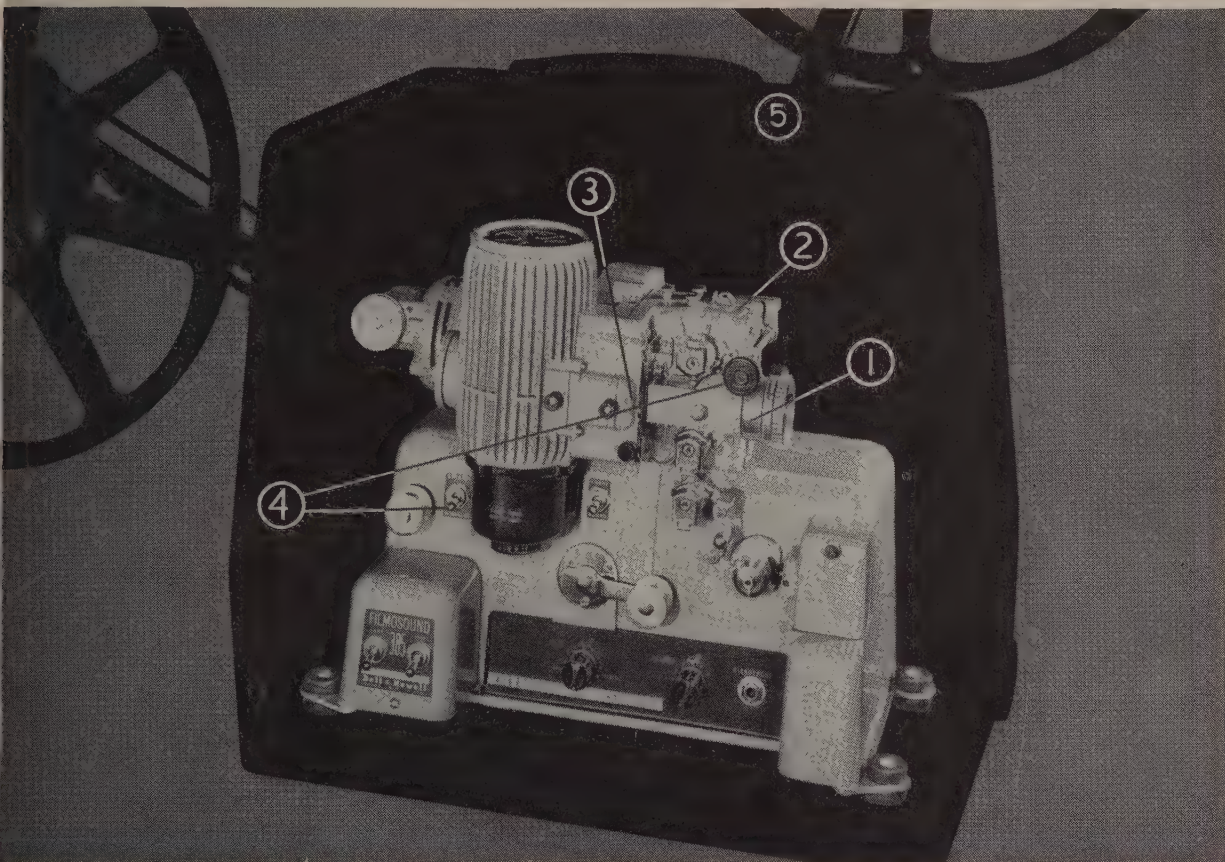
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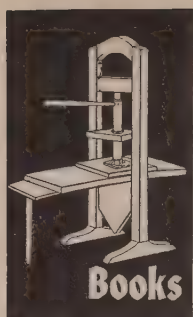
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Books off the Press

Role Playing in Leadership Training and Group Problem Solving

By Alan F. Klein. N. Y. Association Press, 1956. Price, \$3.50.

This book, in my judgment, is one of the most needed and most comprehensive treatments of the subject yet available. There have been various articles such as the one which appeared in the *International Journal* in January, 1956, written by Charles L. Burns, Jr., entitled "Using Role Playing in Christian Education." Although this article in available in reprint form and although other pamphlets on role playing are on the market, this book is a "must" for those who intend to use role playing intelligently and extensively in their groups.

The author suggests that "the main uses of role playing are these: (1) training in leadership and human relations skills; (2) training in sensitivity to people and situations; (3) the stimulation of discussion; (4) training in more effective group problem solving."

In a most helpful way, the author deals with the various steps customarily followed in using role playing. Chapter 3 is one of the most helpful in the book since it describes wide varieties in the amount of briefing for players and for the audience which is required according to the purpose of the role play in the training design. This book also mentions ways of involving the audience before, during and after the role play. The last chapter describes the values and dangers of role playing.

Among the important cautions contained in this book are the following:

(1) The problem to be role played must be specific, concrete, simple and actable. (2) No one should play himself, nor a role too much like the one he plays in real life. (3) "The role playing design should be challenging enough to be of interest . . . but not be so threatening as to immobilize, create extreme anxiety, or block learning because of intense resistance." (4) Players should not use their own names, but be given fictitious names for use during the role play. (5) It is extremely important for the leader to cut the role play at the psychological moment. The book gives some helpful suggestions as to when to cut. (6) Always refer to the way the person played the role rather than to the way the person behaved, thus emphasizing the assumption that the individual is not playing

himself. (7) Role playing is not a device for giving the answers; it is not a demonstration of the correct way to do something; instead, it is designed to stimulate thinking. (8) To gain the greatest values from role playing, there must be adequate time for preparation, playing and discussion. (9) Role playing cannot be expected to accomplish miraculous changes in people's behavior overnight. (10) Avoid psychodramatic situations where there is likelihood that the individuals will over expose themselves.

R. L. THORNTON

The Group Workshop Way in the Church

By Paul F. Douglass, Association Press, New York, 1956. 174 pp., \$4.00.

This book contains many nuggets of wisdom and practical experience drawn from such fields of science as social psychology, group dynamics, cultural anthropology, and administration. However, the reader is obliged to sift through much peripheral material in order to discover these nuggets. The content is more like an assortment of trinkets on a charm bracelet than pearls on a string.

Nevertheless, the main thesis is valid—"the group can serve as a vehicle for deepening Christian experience." John R. Mott is quoted as saying: "The church is actually a group workshop." Paul Douglass then defines a group workshop as a situation in which the individual is: "busily engaged in using his talents, understands his work, and has pleasant relations with . . . his fellow workers."

In the second chapter the author asserts that "sick groups manufacture spiritually sick people" and then lists twenty symptoms by which a group may be judged as either healthy or sick.

Chapter 3 suggests a formula by which a church can plan its program. This formula has five steps as follows: 1. *Policy*—What should our church do? 2. *Program*—How should we accomplish this? 3. *Roles*—What tasks need to be performed? 4. *Personnel*—Who should perform these tasks? 5. *Spiritual Value*—How will the activity provide experiences to strengthen the religious quality of living?

Under the new term "role administration" the author discusses the old problem of discovering, enlisting and training leaders. He suggests a "talent search record" similar to the Volunteer Christian Service Card available from the National Council of Churches. The book contains interesting charts and diagrams. Herbert Thelen, John R. Mott, and the General Electric Company are quoted frequently.

One of the refreshing features is a picturesque set of labels for group member roles. Douglass lists the mature conference types as: catalyst, proposer, clarifier, weigher, explorer, mediator, synthesist, formulator, programmer, and gatekeeper. In contrast, the immature conference types are listed as: aggressor, babblers, bandwagon jumper, belittler, blindfish, blocker, conspirator, distractor,

dodger, looker-on, manipulator, pigeonholer, playboy, pleader, recognition seeker, scapegoater, sulker, Trojan horse, wisecracker, and wounded.

R. L. THORNTON

Tools For Bible Study

Edited by Balmer H. Kelly and Donald G. Miller, Richmond, Virginia, John Knox Press, 1956. 159 pp. \$2.00.

The eleven articles which make up this volume appeared a few years ago in successive issues of "Interpretation, a Journal of Bible and Theology." Three are concerned with grammars and lexicons used by students of the biblical languages. Five, dealing with concordances, dictionaries, atlases, archaeology and commentaries, contain much that is useful also to those who work only with the English Bible. The remaining three have to do with "The Versions of the New Testament," "Works on Biblical Preaching" and "The Rabbinic Writings."

The predominating tone is conservative, but different points of view are represented. Ralph W. Key's feeling that the master works on biblical preaching are by G. Campbell Morgan follows R. M. Grant's contention that Jackson and Lake, in "The Beginnings of Christianity," have given us the best commentary on Acts. E. J. Goodspeed affirms that it is the Apocalypse "and not the Old Testament that introduces us to the *dramatis personae* of the New Testament," while J. W. Bowman assures us that he who would understand the New Testament must "sell his shirt and buy the Mishnah."

Those familiar with the ground covered by the articles will appreciate the opportunity to view in perspective the history of these aids to Bible study, and will pick up such odd bits of information as that more than 600 Hebrew grammars had been published before 1821, and that in Tyndale's time there were twelve ways to spell "it". In addition to bibliographical detail, many of the articles contain suggestions as to how the tools may be profitably employed.

Bibliographies rapidly show their age. There is no mention here of the about-to-be-published concordance to the Revised Standard, nor of the forthcoming Interpreter's Dictionary of the Bible. Since "a man's reach should exceed his grasp," the church school teacher will find recommendations here that will stretch his horizons. The volume should be in the hands of Christian education committees and those responsible for church school libraries.

J. CARTER SWAIM

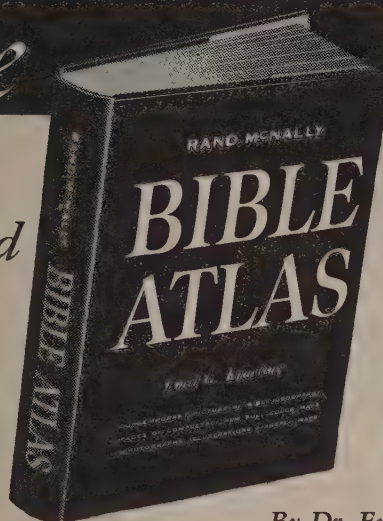
Great Christian Plays

Edited by Theodore Switz and Robert A. Johnston. Greenwich, Connecticut, Seabury Press, 1956. 306 pp. \$7.50.

The religious plays of medieval Europe are of constant interest to the director of drama in the local church. The scripts are disarmingly simple. They were written for people who were not actors. And they are suitable today for use in the

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chancel. Indeed, a well-devised production is generally very moving.

But the inexperienced director should not be misled. These plays are not easy to stage. The crude scripts are no measure of the elegance of the result. None of the remains of medieval craftsmanship leads us to believe that. It is the *idea*, the simplicity of thought, which makes the thing seem naive, for the manner of presentation and its embellishments are not.

It is important to remember that these plays were given annually at a holiday, an occasion something like a college homecoming, with highly decorated floats, *et al.* The problem for the director is one of bridging the gap between these early plays and the demands of our contemporary theatre, a matter that entails considerable research in preparing both the script and the production. The inexperienced director will find this book a meaningful guide to the production of a rewarding collection of classical dramatic religious literature.

The book includes modern English acting versions of *The Brome ABRAHAM AND ISAAC* by John Gassner, *TOTENTANZ (The Dance of Death)* by Martin F. Schloss, and *The York RESURRECTION, The Digby CONVERSION OF ST. PAUL, and EVERYMAN* by Dr. Robert A. Johnston. The copious production notes and suggestions for the director reflect Dr. Johnston's awareness of scholarship and production, and provide the young director with valuable suggestions on characterization and movement, possibilities for combining roles within a production, shortened versions of the text, properties, costumes, and specifically marked music cues (the text includes for each play an original score composed by Thomas Matthews).

A second section of the book edited by Theodore Switz contains an interesting selection of dramatic readings "easier to produce than the plays."

ROBERT E. SEAVER

The Social Thought of the World Council of Churches

By Edward Duff, S. J. New York, Association Press, 1956. 339 pp. \$7.50.

The delighted appreciation which this books calls out has a tendency in the unreflective reader to shade into amazement when he remembers that the author is a Jesuit priest.

The reader ought to keep the amazement under control for, after all, historical writing is historical writing. But it is also true that human nature is human nature and we have not seen such a review of the World Council before written by one of the Roman obedience.

His understanding of the social thinking of the World Council is broad, accurate understanding and where critical, fairly so. One criticism he advances (pp. 302-304) has to do with the apparent lack of interest in the presuppositions of contemporary education. The force of the criticism would be partly

turned by the recollection that in the ecumenical division of responsibilities these concerns are being expressed both by the World Council of Christian Education and the World's Student Christian Federation.

A few errors mar some factual references. Union Seminary is not a part of Columbia University (p. 157). One of our National Council departments is incorrectly referred to (p. 184). A secretary of the International Missionary Council has her organization incorrectly named and both her names misspelled (p. 229) in a single footnote!

These are small flaws in an understanding and comprehensive review which declares as its final evaluation, "The World Council of Churches . . . has proclaimed truths whose significance for a human world of justice and peace cannot be measured . . . In announcing the reality of God and Christ's Lordship of His world, it speaks to a baffled generation a word of hope (pp. 305, 307)."

The Catholic reader will be reassured by the *imprimi potest*, the *nihil obstat* and the *imprimatur*. GERALD E. KNOFF

Hymns and the Faith

By Erik Routley. Greenwich, Connecticut, Seabury Press, 1956. 311 pp. \$5.75.

The author of *Hymns and Human Life* has written this book to fulfill a need he has noted for some time. There have been many books written on hymnology, including the author's previously mentioned work; but there has been a notable lack in the publication of a study of the contents of the hymns. Consequently, the author discussed the chosen hymns from their credal content.

There are 49 hymns discussed in this book; Mr. Routley has selected, with a very few exceptions, the same hymns he had treated in *Hymns and Human Life*. In treating the subjects of the hymns, the author finds that these most popular hymns of English Protestantism cover in theological content the whole of our "credal country." He gives to each hymn a chapter with a one-word title and comments on its meaning. The chapters, for example, include such titles as Praise, Wonder, Love, Atonement, Courage, Death, Heaven.

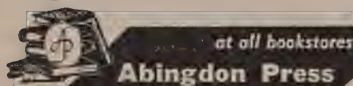
The reviewer finds here a work of great meaning concerning the hymns discussed as well as stimulation for thought about other hymns not included. The chapters could be classified as theological or credal "gems" and the minister of music or pastor would find considerable help here in selecting hymns for their theological and spiritual content, and for discussing these hymns with the congregation in a more meaningful light.

RUTH MILLION

The Growing Edge

By Howard Thurman. New York, Harper & Brothers, 1956. 181 pp. \$3.00.

The devotional character of the twenty-four chapters in this book reveals once again Dr. Howard Thurman's rare ability for writing meditations of a deeply wor-



hipful nature. In his current book he has followed a new design, putting a sermon within a larger worship pattern composed of an accompanying meditation, reading, and prayer, thus heightening the devotional value of the particular theme idea that he is developing each time.

These "sermons in worship patterns" speak in a searching way to problems of personal and corporate religious living in a world "dying while new worlds are being born," to quote the theme poem, *The Growing Edge*."

It is easy to understand why Dr. Thurman, who is Dean of the Chapel and Professor of Spiritual Disciplines and Resources at the School of Theology of Boston University, is sought after as a preacher at colleges all over the country when one has read these clear and searching words that give assurance of God's creativity at work in the world's "the Growing Edge," and a source of hope and confidence for living.

This book will be helpful as a manual for devotional reading or in the preparation of worship services in church and church school.

LAEL A. HENDERSON

The Hymnody of the Christian Church

By Louis F. Benson. Richmond, John Knox Press, 1956. 310 pp. \$4.50.

This volume was first printed in 1927. At the suggestion of the Hymn Society of America, it was reprinted by the John Knox Press as a part of the celebration of the one hundredth anniversary of the birth of Dr. Benson, one of America's leading hymnologists. This proved to be a wise move for it has had wide acceptance among those not able to obtain a copy of the original edition.

This book is one of the very best of the volumes which review the history of hymns, and seek to interpret their significance for each age of the Christian church from the very beginning. Dr. Benson develops his narrative under six headings: The Apostolic Ideal of Hymnody, The Relation of the Hymn to Holy Scripture, The Relation of the Hymn to Literature, The Contents of the Hymn, The Text of the Hymns, and Hymn Singing.

The book will be invaluable to those who wish to enrich their own use of hymns by reading this interesting recital of the history and place of hymns in the long span of the Church's life.

DEANE EDWARDS

Famous Stories of Inspiring Hymns

By Ernest K. Emurian. Boston, W. A. Wilde Company, 1956. 185 pp. \$2.50.

Ernest K. Emurian is pastor of the Elm Avenue Methodist Church in Portsmouth, Virginia. For many years, he has been interested in hymns, and has done notable work in popularizing them among the rank and file of church people. His first

volume, published in 1941, was *Dramatized Stories of Hymns and Hymn Writers*. This provided material for groups which desired to present in dramatic form the origin of well known hymns. This was followed by *More Dramatized Stories of Hymns and Hymn*

Writers. Later came *Living Stories of Famous Hymns*, and now a companion volume, *Famous Stories of Inspiring Hymns*.

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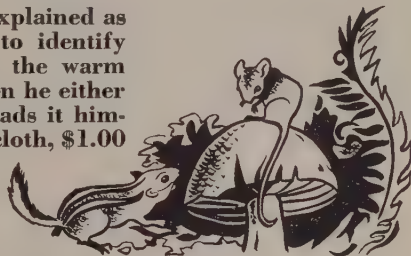
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hymns as "All hail the power of Jesus' name," "Holy, holy, holy," "How firm a foundation," and others of like character. It contains also a number of "popular" hymns such as "Brighten the corner," "In the Garden," "I love to tell the story," and others. Included in the list are some hymns comparatively recently come into general use such as, "He who would valiant be," "I would be true," and "Where cross the crowded ways of life."

Brief statements about a hymn previous to its being sung are becoming popular. This volume will furnish abundant material for such use, as well as material for a study of hymns by individuals or groups.

DEANE EDWARDS

The Pulpit Rediscovered Theology

By Theodore O. Wedel. Greenwich, Connecticut, Seabury Press, 1956. 181 pp. \$3.50.

Written ostensibly for preachers, this book is valuable for all those interested in the church and its ministry. The concluding chapter is the cue to Canon Wedel's understanding of evangelism, preaching, worship and all the other functions of the minister. This chapter deals with "The Community of Faith as the Agent of Salvation."

"Relationship" is in turn a cue to understanding the community of faith. The old Israel stood in the old relationship (The Old Testament); the church stands in the new relationship (The New Testament). The new relationship grows out of God's love for man, his crucial manifestation of acceptance of man the sinner, his return in power in the resurrection. The sum, it is God who initiates action for man's salvation, and thereby establishes relationships of love (gratitude might be a better word) and obedience.

Canon Wedel overworks the sins of liberalism, in my opinion, and is too much inclined to see the rediscovery of theology as a recovery of the old orthodoxy. His de-emphasis of the pulpit depends a little too much on a characterization of preaching as ego-satisfaction and on the priestly functions as being more important.

For this reviewer, Canon Wedel is in error at these points.

I heartily recommend this book to parish ministers.

ELMER G. MILLION

Primitive Christianity

By Rudolf Bultmann. New York, Meridian Books, 1956. 240 pp. \$1.25 (paper).

Publishers of paper back books have discovered that there is a great market for the scholarly work as well as for the cheap excuse for literature. With rising costs of hard-cover books it is a boon to see books of high quality at low price.

From the standpoint of the Church one of the most helpful paper back series is the "Living Age Books," published by Meridian Books, New York. In this series

there are reprints of published works as well as new titles and translations. Among the titles already published are *An Interpretation of Christian Ethics*, by Reinhold Niebuhr, *The Religious Situation*, by Paul Tillich, *The Mind of the Maker*, by Dorothy Sayers, *Christian Mysticism*, by William Inge, *The Descent of the Dove*, by Charles Williams, and *Primitive Christianity*, by Rudolph Bultmann. All of these are books which laymen and ministers alike will want to buy, read and study. An investment in these books for Church libraries is strongly recommended (\$1.25 each). A second and equally interesting series of six will be published in the Spring.

The most exciting book in this first series is *Primitive Christianity* by Rudolph Bultmann. This is published in English for the first time in this series. In this book Bultmann interprets the environment in which Christianity grew and developed.

No clergyman or searching layman can afford to pass up this series and especially this work of one of the key theological and biblical figures of our day.

ALVA I. COX, JR.

And Walk in Love

By Henrietta Buckmaster. New York, Random House, 1956. 404 pp. \$3.95.

The last few years have seen a plethora of religious and/or biblical novels pouring from the presses. This new treatment of the life of Paul is one of the best of the current crop.

The latest author to succumb is Henrietta Buckmaster. She has written a slow-moving, but masterful novel, with all the detailed formality of a medieval tapestry. This Paul is stylized, physically handsome—somewhat difficult to reconcile with the vigorous New Testament character who also appears in such apocryphal legends as "The Acts of Paul and Thecla." This Paul likes the ladies (What happened to the man who said that it was better to marry than burn, and advised women to keep quiet in church?) and is even permitted a little extra-curricular activity with some of his parish workers.

He is spiritually proud, but his anger and resentment at being crossed and down-graded by the Jerusalem saints do not ring true. He is much too gentle to be the stormy individual who faced James and Peter in the circumcision arguments. On the other hand, the philosopher of life is quite believable. It is undoubtedly difficult to picture the various aspects of this many-sided character and breathe life into him, but Miss Buckmaster has succeeded as well as any recent novelist.

This is a philosophical novel, not one of action. The exciting period of Paul's life between his arrest in Jerusalem and his martyrdom in Rome gets scant attention in an epilogue of some 20 pages. The early years receive much more space. The balance of the book deals with the missionary journeys. Here is good and careful scholarship holding the author's vivid imagination in check. This is a

book to be read thoughtfully and slowly to savor the atmosphere and color of first century life and get its message for our day.

For the pithy excitement, the swing movement so characteristic of the New Testament Paul, one must still go back to the author of Acts and to Paul's letters to find the angry, dynamic man. Miss Buckmaster's idealist must have had difficulty in writing the "hard" letters to the Corinthians or calling the lazy and back-sliding Thessalonians to task.

This novel is good background material for the teacher of a course on the life of Paul, if he will keep in mind that it is a historical novel and not fact.

LOIS V. McCLURE

Jesus Christ the Risen Lord

By Floyd V. Filson. Nashville, Abingdon Press, 1956. 288 pp. \$4.00.

This is a book on biblical theology and the particular frame of reference is the Resurrection. It is the author's conviction that the use of the objective approach in studying biblical writings is in itself insufficient "without the approach which biblical theology supplies. This because using the historical method in biblical study is limited too much to the purely human and natural scene, whereas "biblical theology takes seriously the fact of God."

For the biblical writers themselves "God was a fact; indeed, he was the central fact of all life and history," therefore, one is to understand the literary products one must see them from the standpoint of the writers. We must "take seriously the fact of God, as the unquestioned axiom and central act of the whole biblical story."

The author sums up the essential apostolic message in these words: "the historical action of God which fulfills his promises, carries forward his purposes, inaugurates the new age in Christ, and opens out through the Resurrection into the exalted lordship of Christ."

Dr. Filson challenges the validity of the thesis (so long sacred to those who worship at the shrine of objectivity) that "neutral scholarship will guarantee honesty" and further "that faith and loyalty to God will warp the mind." This book may well go down as an epoch-making classic both in the field of biblical theology and in the field of historical epistemology.

STILES LESS

God's Way with Man

By Roger Hazelton. Nashville, Abingdon Press, 1956. 204 pp. \$3.00.

Does God control human destiny? Do we take a personal interest in human affairs? How can one explain God in the light of tragedy and sin? These are some of the fundamental problems Dr. Hazelton confronts in *God's Way with Man*. His conviction is that God is at work in precisely these events and experiences from which he seems to be evacuated.

(Continued on page 46)

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Role of College Church To Be Studied

CLAREMONT, Calif.—The Danforth Foundation, of St. Louis, Mo., has awarded a \$30,000 grant to the College Church of the Associated Colleges at Claremont for a three-year study on the role of a college church in its relations with students, the college community, and the historical Christian church.

In the study, students and faculty members will seek answers to such questions as:

In what ways is a college church really a Christian church; or is it merely a college chapel program conducted on Sunday?

Can a college church develop a meaningful relationship to the wide variety of denominations represented in a student body, to the student Christian movements, and to the ecumenical church?

Can college churches, with diverse denominational representation, take responsible positions on the great theological and moral issues of the day, or must they remain neutral?

What should the character of the membership of the college church be, what forms of worship and sacraments are appropriate, and what forms of ad-

ministration and authority should be followed?

A board of directors to conduct the study of these and related questions has been set up with CHAPLAIN RANKIN as chairman and with two students, a faculty member and an administrator from each of the Associated Colleges—Claremont Men's College, Pomona College, and Scripps College.

MRS. MARILEE SCAFF of Claremont has been appointed as executive secretary for the inquiry.

National DCE Workshop Announced

NEW YORK, N.Y.—The 1957 Workshop of Directors of Christian Education will be held at Conference Point Camp, Williams Bay, Wisconsin, July 21-28. The registration fee is \$20.00, plus 50c for insurance. Descriptive folders may be secured from the Department of Administration and Leadership, National Council of Churches, 257 Fourth Avenue, New York 10, N.Y., and fees can be sent to the same department.

Japan-Christian University Graduates First Class

NEW YORK, N.Y.—A historic milestone will be reached in the development of the Japan International Christian University on March 21, when the University will graduate its first class. This new venture in Christian education and in international fellowship is regarded by many as one of the most significant developments of the present day in higher education. The University is sponsored by a number of American denominational boards of missions. Information concerning it is available from the Japan International Christian University Foundation, 44 East 23rd St., New York 10, N.Y.

Church World Service Assists Hungarian Refugees

NEW YORK, N.Y.—DR. R. NORRIS WILSON, executive director of Church World Service (a unit of the National Council of Churches), and a member of President Eisenhower's Committee for Hungarian Refugee Relief, declares that, "The need for continuing assistance cannot be stressed too strongly, particularly as regards those fleeing from Hungary."

Because of the uncertainty that assistance sent into Hungary "will not be diverted to its own ends by the current Hungarian Communist control, aid of the religious agencies at present [at the time this goes to press] is being centered upon those who have escaped."

Supplies are being flown to Vienna for use in the refugee areas. Business organizations have been generous in making available drastically needed items such as medical supplies, particularly vitamins and antibiotics, toothpaste and

brushes, razors and razor blades, soap, disposable diapers, multi-purpose foods, safety pins, and other such items.

"The greatest need at present, as regards the Hungarian situation," Dr. Wilson says, "is for funds to aid the tens of thousands in resettlement and rehabilitation. The thirty-five Protestant and Eastern Orthodox denominations represented in Church World Service are taking the responsibility of resettlement in America of upwards of 7,500 of the 21,000 refugees being flown or otherwise brought to this country under the President's emergency immigration authorization."

Contributions from individuals and church organizations are urgently needed to meet this emergency. They can be sent, marked "For Hungarian Relief," through the denominations or directly to Church World Service, 215 Fourth Avenue, New York 3, N.Y.

National Council Office Opened in Nashville

NEW YORK, N.Y.—On November 15, 1956, a new office of the National Council of Churches was opened at 1716 West End Avenue, Nashville, Tennessee. This office comes under the jurisdiction of the Department of Racial and Cultural Relations and is staffed by an Assistant Director of that department, the REV. WILL D. CAMPBELL.

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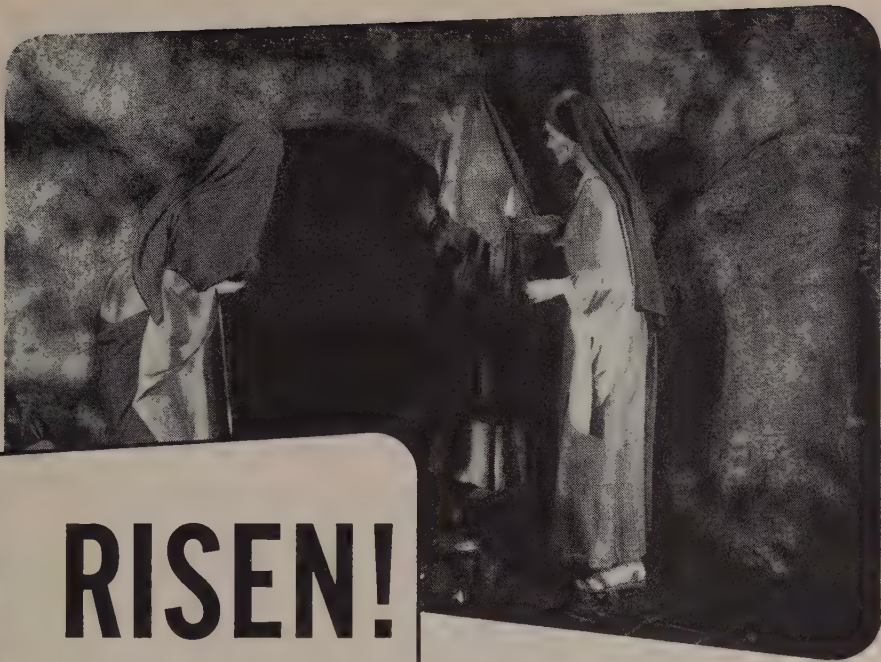
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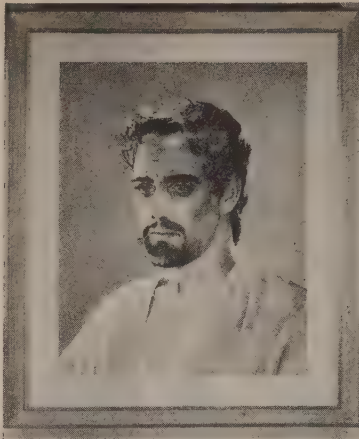
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Death of Dr. Landes

LANSDOWNE, Pa.—DR. WILLIAM GRANT LANDES, who was executive secretary of the New York State Council of Churches and Religious Education from 1927 to 1935, died on December 14 at the age of ninety-one. Dr. Landes was also on the executive committee of the International Sunday School Association. Before beginning his long career in religious education, he was a jeweler, watchmaker, and salesman. He was honored in 1922 with an honorary degree of Doctor of Christian Education from Susquehanna University.

Dr. P. C. Jones Succeeded by the Rev. H. B. Ogle

NEW YORK, N.Y.—DR. PHILIP C. JONES retired from his work as Associate Secretary of the World Council of Christian Education in August 1956 and was succeeded in September by REV. HOMER B. OGLE. Mr. Ogle will be in charge of the public relations work of the World Council.

Dr. Jones had been with the World Council of Christian Education since 1949, when he undertook active responsibilities for the Toronto World Convention of Christian Education of 1950. Previous to that he had been for many years Minister of Christian Education at the Madison Avenue Presbyterian Church in New York City, and an active participant in the work of the International Council of Religious Education. While with the World Council he aided the work of Christian education around the world. He is known especially for his promotion of Bible pictures and stories "for Children Everywhere," in cooperation with the Committee on Christian Education of Children, National Council of Churches.

Mr. Ogle came to the Council from four years with the Rotary Foundation of Rotary International, Evanston, Illinois. Before that he was in pastorates in New York City and in Northport, Long Island, New York. In the new work he will seek to interpret the work of the Council and the opportunities which challenge the churches in the Council's Christian education work around the world.

National Christian College Day

NEW YORK, N.Y.—National Christian College Day has been observed each spring for many years, but is now coming more prominently into the consciousness of local churches. This is because of the crisis in education brought on by the fact that demands upon educational facilities have increased faster than they could be met. April 28 is the day for the observance this year. Information and suggestions may be secured from the higher education departments of the denominations, and many colleges are prepared to give assistance.

Wall Map of Bible Lands

WASHINGTON, D.C.—The National Geographic Society has published, as a supplement to its December 1956 issue, a wall map of the Bible Lands. Cartographers of the Society have worked on it more than two years to assure its accuracy, completeness, and timeliness. It even indicates developments involved in the current political scene, and new economic factors. It covers territory from southeast Europe to the Persian Gulf and is dotted with printed notes pinpointing the human story from Moses to nationalization of the Suez Canal in July 1956. Copies of the map are available at cost from the National Geographic Society, Washington 6, D.C., at 50c each on paper, \$1.00 on fabric in size 41 x 29 inches, and at \$2.00 on extra-heavy paper, 68 x 48 inches, postage included. Send payment with order.

New Director of Children's Work for Disciples of Christ

INDIANAPOLIS, Ind.—MISS MARY ELIZABETH MASON of Dallas, Texas, has taken up duties as national director of children's work in the religious education department of the United Christian Missionary Society, Disciples of Christ.

She had just completed six years as director of children's work at the East Dallas Christian Church. Previously she had had field work experience with the Vermont Council of Churches and the Kentucky Council of Churches.

A native of North Carolina, Miss Mason is a graduate of the University of Kentucky. She received the M. A. degree at Hartford School of Religious Education, Hartford, Connecticut.

Books off the Press

(Continued from page 42)

The subtitle of the book is expressive, "Variations on the Theme of Providence." Fate, freedom, destiny, technics and eternity are some of the themes.

To this reviewer the chapter "Concerning Fate" is the most stimulating and provocative. In a world in which the "inevitable" is accepted—whether in foreign policy or personal experience—it is refreshing to be reminded of the Providence of God, to have pointed up the exit from the "no-exit" situations of human existence.

The book has its limitations. Even if one were to agree fully with Dr. Hazelton's point of view, he would have difficulty following the line of his argument. The theme of the book is developed too much in reaction against other points of view. At times his style gets in the way by his frequent brief references to someone else's idea.

This is a rewarding book to dig through. Its topic is timely and its conclusions carefully arrived at. Unfortunately it is not a book which will have wide use among the laity, but for the laymen who take the time it will be a most helpful experience.

ALVA I. COX, JR.

The Living Right Kit

(Continued from page 16)

roups will find frequent uses for the kit. It is valuable not only as a meeting resource in itself, but as a tool to help make effective an exciting meeting pattern. As a guide for developing leaders in group discussion techniques the kit is making a valuable contribution to Christian education.

Information about the **LIVING RIGHT KIT** may be obtained by writing to **LIVING RIGHT**, Department B, International Journal of Religious Education, 257 Fourth Avenue, New York 10, N.Y.

Plays for Easter

(Continued from page 17)

play the single scene.) The play in its entirety is the story of the last three years of Christ's life on earth, told in terms of his family. Royalty for the play, \$25; royalty for single scene by arrangement. (Baker) \$1.00.

World Without End, Albert Johnson. Choric-drama in two acts. 2 hours. The current quest for faith is made articulate through an original treatment of the Passion theme. Royalty quoted upon application to Walter H. Baker Co. (Baker) 75c. (Be sure to give author's name when ordering this one.)

About royalty:

Production royalties are the means by which an author is paid for his work. Royalty of \$5 for a one-act play, \$10 for a full-length play, would not be excessive. If the description of any play above lists a royalty, you will want to write the publisher before producing the play.

Sources from which to order plays:

Walter H. Baker Company, Boston 16, Mass.

Samuel French, Inc., 25 W. 45th St., New York, N.Y.

Longmans Green and Co., 55 Fifth Avenue, New York, N.Y.

Pageant Publishers, Box 306, West Los Angeles 25, Calif.

He Was Able

(Continued from page 20)

SALOME: (Confidently) Then you spoke Jesus about a place in his kingdom.

JAMES: Yes, I spoke to him.

SALOME: And he said—

JAMES: He asked me if I was able to drink the cup that he would drink. (James speaks almost as if in a dream)

SALOME: Very proper, I am sure. And you told him—

JAMES: (Looking at his mother as if to catch her reaction) I told him yes. When I answered I knew not what he meant until he looked at me. Then I knew—I knew, and the answer stands. I am able. (Goes to his father) Father, you told me once that every man must

be ready for his great hour of decision. I knew you were afraid for me. I began to pray in that moment that I might not fail.

ZEBEDEE: My son, it was not that I doubted you. It was myself. I wondered if I had given you the—

JAMES: (Not heeding the interruption) I prayed that God would give me wisdom, understanding, and most of all courage. God heard my prayer and answered. As I talked with Jesus it was as if a cloak of power were thrown over my shoulders. I was no longer afraid.

SALOME: (Her eyes shining with pride. She goes to him) O, my son, I never doubted you. I knew you were brave. I knew we some day would be proud of you. What will your title be?

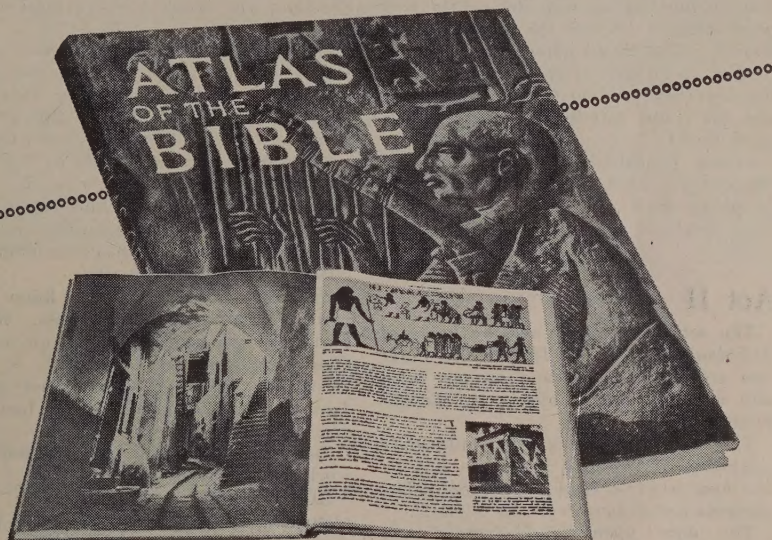
JAMES: (Putting his arms about her

as if to shield her from what he is about to say) Mother, try to understand. There is no title. Jesus will never rule as an earthly king—only as sovereign in our hearts. He is the servant of all. We who follow him will wear his insignia of love. Ours it is to establish his kingdom by the work we do—the kindnesses we bestow—the needy we clothe—the hungry we feed—the desolate we comfort—and the sick and troubled we minister unto. Titles he does not give but something infinitely greater.

SALOME: (Eagerly) Yes, yes, go on, my son. Tell us, what is this great thing?

ZEBEDEE: (Comes to the other side of James) Yes, tell us.

JAMES: The power to become all that we were destined to be. Father—mother—I promised him. When he looked at me and said, "Are ye able to drink the cup



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that I shall drink?" then it was that I knew. I felt this warm cloak of certainty about my shoulders. I knew that through life and death I would follow him. I said, "I am able."

SALOME: *(Through her tears, moving slightly away)* And John—what of John, your brother?

JAMES: John stayed by his side. I came to tell you. Now I go—go to my Master.

(SALOME covers her face with her hands and sobs audibly. ZEBEDEE goes to her, crossing behind JAMES. JAMES looks long and earnestly at his father, who stands erect with his hands at his side. Then ZEBEDEE lifts his right hand slowly in blessing. JAMES bows his head to receive the ancient rite)

ZEBEDEE: *(His voice shaking with emotion)* The Lord bless thee and keep thee.

(JAMES lifts his head, looks at his mother, touches her shoulder gently, and goes steadily toward the door. At the door he turns, looks about the room and then at his father and mother. He touches the blue box holding the mezuzah, opens the door, and stands a moment in the open door)

JAMES: *(Speaking as if remembering)* "Except ye leave father and mother—" *(Looking back at them, then speaking very firmly)* I told him I was able.

Curtain

Act II

The setting is the same—the home of Zebedee and Salome. The time is about two weeks later, evening on the third day of the week following the Resurrection.

The room has an empty, unlivid-in appearance. The fire has gone out on the hearth. The loom is covered. The curtains are drawn over the window.

The door opens and ZEBEDEE and SALOME enter.

SALOME: *(Sniffing the air)* Whew! The air is stale. Open the window, Zebedee, and let in some that is fresh.

(She hangs up her cloak and puts the bundle she is carrying on the table)

ZEBEDEE: *(Opening the window)* Ah, the sea air is good after that of the city.

SALOME: The air of home is always good. *(She sits on the long bench beside the table)* Come, Zebedee, and rest a bit. You must be as tired as I am.

ZEBEDEE: Yes, it was a long walk. *(He goes to the cooking oven and during the next few speeches he is busy kindling the fire)*

SALOME: We will eat presently. Mary Magdalene gave me food for the evening meal as well as for the journey home.

ZEBEDEE: *(He carefully opens the tinder box he has been carrying and takes out the live coals that he has gotten from a neighbor on the way home)* She is a kind, generous woman.

SALOME: I have learned much from her these last few days.

ZEBEDEE: *(Looking at her with affection)* Perhaps she learned much from you. I cannot think of anything she could have taught you.

SALOME: Courage, Zebedee. She has given me courage.

ZEBEDEE: *(Fanning the fire)* As if you needed that! O, Salome, it is well that we talk together. So many people have been around I could not tell you how proud I am of you.

SALOME: Proud of me? Oh, no, Zebedee. I was the least among the women.

ZEBEDEE: *(Coming and sitting beside her as he puts his arm about her shoulders)* To me you were the greatest, for I knew the heartbreak. I remembered the night your dreams turned to ashes.

SALOME: It was a black hour.

ZEBEDEE: One above which you rose. I watched you during those days after James left. Grim-faced, alone, shutting out even me, you fought the blackness—the despair.

SALOME: *(Putting her hand over his)* You, too, suffered.

ZEBEDEE: Yes, but you are of finer clay—more sensitive. I suffered most in watching you. Powerless to help, I could only—

SALOME: It was your silence that helped the most. How often you had read the words to me, "Be still and know." It was hard to be still, and it was long before I knew. But one day it came to me. I knew. It was as if something stirred within my soul. I knew that Jesus was not to be king as we had thought—that James was right—it was something bigger. I wept, not in anguish, but in joy. I began to sing.

ZEBEDEE: I heard you and I knew that you had conquered the blackness. When I came in you said, "We will go to the Passover just as we planned."

SALOME: Suppose we had not gone. Just suppose, Zebedee, that we had not gone.

ZEBEDEE: We would have missed the world's finest moment.

SALOME: And its darkest one. The picture is etched on my heart in lines that will never fade. We stood at the fringe of the crowd, Mary Magdalene, Joanna, and I. Close to the cross I could see John and Mary beside him. I could not see James, but I knew he was there. Then the great cry. What I suffered before was nothing to what I experienced when that cry, "He is dead," came. Then the darkness descended—the storm broke and the rain came. Mary Magdalene took my hand and we ran down the hill. The wind tore at our garments. The rain beat against us. It was as if the whole world writhed in agony. Then Mary Magdalene spoke. "We will prepare spices," she said, "and when the Sabbath is over we will anoint his body."

(SALOME sobs as she tells the story. ZEBEDEE puts his arms about her)

ZEBEDEE: Remember that no more. Remember the glorious Resurrection morn.

SALOME: *(Wiping away her tears)* I must remember it all. Only against that agony can the glory of the Resurrection shine. We made our way through the gloom, wondering how we would roll away the stone and yet sure that the way would open.

ZEBEDEE: And it did. You found the stone rolled away and the tomb empty. Never will I forget when you burst into

the room, where we had sat all night with the news, "He is risen."

SALOME: And you could not believe

ZEBEDEE: No, we could not believe. Not even when the others came.

SALOME: Not until he came and stood in our midst. Then we remembered the words he had spoken, "Go tell."

ZEBEDEE: That can well be the watchword of the followers of the Way. *G. tell.*

(They sit in silence as if lost in thought. Then SALOME speaks)

SALOME: Isn't it strange, Zebedee; this is our home—all so familiar and yet so different. Or, is it that I am different? Yes, that is it. Everything is changed within me. I am no longer proud and boastful. I am humble, and yet I am exultant. I want to shout—to cry aloud—to tell the world that our Messiah lives—lives forevermore. O, Zebedee, is it not wonderful! *(She gets up and walks excitedly about the room. Going to the loom she takes off the cover)* Here in the cloth I was weaving—the mantle unfinished. Once it seemed so important. Tomorrow you will talk to Ezra. It does not seem to matter now whether he buys your boats or not. Look at me, Zebedee. Am I not different?

ZEBEDEE: Aye, the prophet has said "he is like a refiner's fire and fullers soap . . . he will purify the sons of Levi and refine them like gold and silver . . ."

SALOME: Yes, that is it. I feel refined and purified—but for what purpose? *(She sits again by ZEBEDEE and puts her hand in his)* There must be a purpose—what is it?

ZEBEDEE: He gave you the purpose, Salome. "Go—tell." That we must do and pay the price.

SALOME: Pay the price?

ZEBEDEE: There will be much to pay—how much, you and I cannot tell. There will be anguish and bloodshed. We must be able—

SALOME: Yes, yes, that is what he asked James. And James told him, yes, he would be able. O, Zebedee, shall we be able?

ZEBEDEE: Yes, we will be able. The story must be told. Once the prophet said, "a book of remembrance was written before him of those who feared the Lord and thought on his name."

SALOME: A book of remembrance—that is a glorious thought. A book of remembrance shall be written. I think Zebedee, that you had best sell your boats to Ezra. The old dikuon will catch enough food for us. We have much to do.

Curtain

EDITORS' NOTE: Permission to produce this play is granted to readers of the Journal. Acknowledgement to the author and to the Journal should be given on any printed or duplicated programs used at the time of production. The play must not be copied. Extra copies of this issue for use by members of the cast may be purchased at the prices indicated on page 1.

⁶ Malachi 3:2

⁷ Malachi 3:16



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